

MORAL REFLECTIONS

ON THE

Epistles and Gospels

OF EVERY

SUNDAY,

Throughout the whole YEAR.

VOL. IV.

FROM

The ninth *Sunday* after *Pentecost*, to
ADVENT.

By Mr. DORRELL, Author of the
GENTLEMAN INSTRUCTED.

The FIFTH EDITION.

DUBLIN:

Printed for EDWARD WALSH,
M,DCC,LXVII.

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8. To one indeed by the Spirit is given the word of wisdom; & to another the word of knowledge; according to the same Spirit:

9. To another faith in the same Spirit; to another grace of healing in our Spirit:

10. To another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another interpretation of speeches:

11. But all these things one and the same Spirit worketh, dividing to every one according as he will.

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THE
EPISTLE
OF THE
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PENTECOST.

I CORINT. Chap. xii. Ver.

2. Brethren you know that when you were Heathens, you went to dumb Idols, according as you were led.

3. Wherefore I do give you to understand, that no Man speaking ~~by~~ⁱⁿ the Spirit of God, saith Anathema to Jesus: And no Man can say our Lord Jesus, but ~~by~~ⁱⁿ the Holy Ghost.

4. And there are ^{diversities} ~~Divisions~~ of Graces, but ~~are~~^{is} the same Spirit.

5. And there are ^{diversities} ~~Divisions~~ of Ministrations, but ~~one~~^{is} Lord.

6. And there are ^{diversities} ~~Divisions~~ of Operations, but the same ~~one~~^{is} God who ~~worketh~~^{worketh} all in all.

But 7. And the manifestation of the Spirit, is given unto every one to profit.

The

The MORAL REFLECTION

THANKS be to God there appear no more Idols in *Europe*; they stand no more on Altars to receive Worship. So that the first Verse of this Epistle seems not to concern us. * *You know that when you were Heathens, you went to dumb Idols.* But though they concern not us in the literal Sense, in a Moral they do. For they advise us not to relapse into Sin, when once we have renounced it; either by Baptism, or by sincere Repentance.

The Object of every disorderly Passion, is a Kind of Idol; and when we embrace it, we pay an Act of Adoration, and place it on an Altar in our Hearts though not in a Temple: And what is worse, after a solemn Detestation, that is, after Repentance, we fall into the same Idolatry: We commit those Sins so lately deplored, by doting on all these very Objects that ensnared us.

Before we slip unto new Disorders we should put to ourselves the Apostle's Question *what have you got by the past?* Alas what Fruit can we reap from Sin but a short Satisfaction, and a long Repentance? But the forfeiture of our Innocence with that of Heaven? Indeed we promised ourselves some Happiness, but how can we find it in our greatest Misery? Thorns cannot bear Grapes nor Sin any Felicity.

This we have experienced by frequent Disappointments; why will we return to the same Error? Why will we suffer ourselves to be imposed upon by Sense and Passion?

* *Scitis quoniam cum gentes essetis ad simulacra muta, prout ducebamini, euntes,* 1 Cor. xii. 2.

No, no, it's most true, O God, what thy loving Patient St. *Austin* declared, we can find no Happiness when separated from thee by Sin, nor feel any Misery when united to thee by Charity. One Day spent in thy Service gives more Content than a thousand in Riot. How many have learnt this by Experience, and yet how few draw advantage from the Knowledge? We return to those dumb Idols, Ambition, Injustice and Revenge, that have so often deluded us; that have promised Pleasure and regaled us with Trouble, Remorse and Shame.

We have often repented. Ought not the same Motives that persuaded us to leave the State of Sin with-hold us from relapsing into it? The fear of a sudden Death; the severity of God's Justice, the Torments of Hell, and the Joys of Heaven moved us to forsake all criminal Enjoyments. Are sudden Deaths less frequent? Is God less severe? Are the Torments of Hell more supportable, or the Joys of Paradise less valuable than they were?

Alas! these remain the same but I am become less sensible. These Things that struck me then with Horror, now make no Impression. The Custom of Sinning has wore off the foulness of Sin; and my Dotage on the present, all Apprehension of the future. My State O God is desperate,, unless thou dost break the Chains that fetter me.

The Sin of *Adam* has plunged his Posterity into so desperate a Weakness, that we cannot move one step towards the help of Grace, which *Christ* purchased for us by his bitter Death and Passion. * *No Man can say our Lord Jesus but in*
K 5
the

* *Et nemo potest dicere Dominus Jesus nisi in spiritu sancto.* 1 Cor. xii. 3.

be Holy Ghost. And our Saviour tells us also *without my Assistance you can do nothing.* All that is Virtuous in us, even to our thoughts, is the effect of thy Bounty, my God: But my Offences are the Product of my own Malice. In this State of Corruption I enjoy a kind of Liberty more Fatal than Slavery, *i. e.* I can offend thee my God, but am unable to implore thy Mercy, much less to deserve it. *No Man can say our Lord Jesus but in the Holy Ghost.*

Far be it from me with *Pelagius* to make myself great by diminishing thy Goodness, or to cast on my Creation the Disorders that spring from my Disobedience. Thou didst create me Innocent, Rebellion against thy Command made me Guilty, and guilt divested me of Original Justice and all the Consequences of this Favour. But thou O Son of God didst make thyself Man to fortifie my Weakness by thy Infirmities, and to put me in the Way of Life by thy dolorous but precious Death: This not only enables me to invoke thy Name but to obtain Pardon for my Offences: To execute thy Commands and follow thy Counsels. Therefore all the Good I do is the effect of thy Grace, and the Grace itself of thy Liberality. It's a Favour thou dost bestow, not a Reward I deserve.

The G O S P E L of the tenth Sunday after
PENTECOST.

St. L U K E, Chap. xviii. Ver.

spoke this parable

9. And ~~he said also~~ to some, that trusted in themselves as Just, and despised others, ~~this Parable.~~

10. Two Men went up into the Temple to pray, the one ^{was} a Pharisee, and the other a Publican.

11. The

11. *The Pharisee standing pray'd thus with himself: O God I give thee Thanks that I am not as the rest of Men, Extortioners, unjust, Adulterers as also this Publican.*

12. *I fast twice in a Week, I give Tithes of all I possess.*

13. *And the Publican standing afar off, would not so much as lift up his Eyes to Heaven: But ~~he~~ ^{he} struck ~~knock'd~~ his Breast, saying: O God be merciful to me a Sinner.*

14. *I say unto you this Man went down into his House justified ^{rather} ~~more~~ ^{than} ~~the~~ ^{other} because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.*

The MORAL REFLECTION.

WE read here the condemnation of a *Pharisee*, and the Justification of a *Publican*. The one begged a Favour of God by pleading his Merits: The other sued for Pardon by sincere Acknowledgement of his Sins, and of his unworthiness to obtain it. Yet that presuming Saint return'd a Sinner; and this humble Patient received Pardon. * *This Man went Home justified, more than he.*

How often do we imitate the *Pharisees* Pride? How seldom the *Publican's* Humility? We enter into the Church upon a pretence to Pray: But we appear in State and Equipage, not in the Posture of a Suppliant, much less of a Sinner, and least of all of a Patient. No: Like the *Pharisee* we stand: As if we intended rather to brave our maker; than to appease his Anger. If

we

* *Descendit hic justificatus in domum suam ab illo.*
Luc. xvlii. 14.

we ask a Favour, we expect the grant rather as a Debt, than an Alms or a Gratitude. If God refuses our Requests, we fly out into Complaints and Murmurs: If he is pleased to grant them, into Pride * *that we are not like other Men.*

But why proud Worm are you not like other Men? Because God has favoured you more? His Favours are indeed Marks of his Goodness, but not of your Greatness. The Account you must once render, rises with the Benefits you have received; and so will your Punishment if you have misapply'd them. Is not this your *Case*? How often has he warned you of your Disorders by interior Inspirations, by Reading and Exhortations? How often has he conjured you to return to your Duty: And yet deaf to his Call, you have refused his Invitations and rather obeyed the Inclination of Passion than his Persuasion to Repentance. But you are not *like other Men, Extortioners, Adulterers.* Thank God for the Favour: His Grace exempted you from these Sins, not your Strength: Your Innocence is his Gift, not your own Purchase. Acknowledge it with Humility, and compassionate your Neighbour's Weakness; but take Care not to insult. Whosoever wonders how a Christian can fall into such Crimes, by a just Judgment of God falls into the very same, and learns by his own Experience that he who commits the least Sins, is capable to commit the greatest.

Let the Misfortune of others put you upon your Guard: Let it move you to implore God's Assistance; To avoid those Occasions, and Temptations that have overcome them; and assure

* *Non sum sicut cæteri hominum.* Luc. xviii. 11.

*Christians, if we are, not like other men, as it not
in many instances we are*
after PENTECOST.

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assure yourself, your Security lies rather in Flight than Resistance. If you are not *like other Men*, that is, neither unjust nor unchaste, You are at least in Pride and Presumption; and certainly who is Guilty of these Crimes, has no Cause to applaud his own Conduct or to censure that of his Neighbour.

Oh my God, I confess I am not like other Men; but ten Times more ungrateful, more wicked. Had they received of your Bounty those Graces, you have bestowed on me, they would have employed them to your Glory and their own Perfection, whilst I alas! By a supine Negligence have turned them to my Prejudice. How often have I received your sacred Body and precious Blood? One Communion well performed is sufficient to enflame a Soul with the Love of a Seraphin, and to turn a Sinner into a Saint. Yet after so many Communions, I am still the same: A Slave to my Passions and a Stranger to Virtue. I sleep in my Imperfections, and insensible of my Folly make no Effort to remove them.

You † *fast twice a Week: You pay your Tithes*, and injure no Man. The Pharisee did as much as this comes to, however it did not justify him. Those exterior Duties of Religion; that Maceration of the Body, if done with a pure Heart, and a sincere Intention, are, no doubt laudable Actions, and grateful to God. But Oh! How often have such Actions nothing pious but the Appearance? The Bishop of Sardis was reprehended in the Revelations, * *because his Works*
were

* *Jejuno bis in sabbato decimas de omnium quæ possideo.* Luc. xviii. 12.

† *Non invenio opera tua Plena,* Apoc. iii. 2.

were not full. He did all the Functions of a Bishop : He Preached, Catechised and laboured in the Conversion of Souls ; his Conduct appeared not only Regular, but Zealous and edifying. Yet all this in the Sight of God was imperfect within ; though dazzling without. His Zeal was mixt with Pride or Interest, and either of those Vices is sufficient to spoil the most laudable Action, and to transform it into Vice.

Let us not therefore lay too much Stress upon these exterior Actions : neither Mortifications, nor Chastity, nor Justice will sanctify us, unless they are accompanied with Christian Humility. The *Pharisee* fasted, prayed, and payed Tithes, yet he returned from the Temple a Sinner as he came, and the Reason was, because he presumed too much on his own Merits, and despised his Neighbour. This should teach us to begin a spiritual Life with Humility. Upon this Basis, Virtue stands firm: Without it, it falls to the Ground. God withdraws his Hand, permits us to fall sometimes into the most shameful Disorders to teach us by our own Experience that our Virtue comes from him ; and nothing but Diffidence in our own Strength, and Confidence in his Goodness can preserve it.

The *Publican* entered the Temple with the *Pharisee* ; but as their Dispositions were different so ~~was~~ ^{were} also the Effects of their Prayers. He durst not come near the Altar ~~the~~ *Publican standing as far off*, he retired into a Corner, awed by the Majesty of the Place, and more by his own Unworthiness to appear before God whom he had offended. He was so taken up with a true Sense of his Sins, that he never thought of his Virtues. With Eyes cast down, he knocked his Breast, and cried out for Mercy, putting all his Confidence in the Goodness of God, and

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none in his own Merit. * *He would not so much as lift his Eyes to Heaven, but knock'd his Breast; saying, God be merciful to me a Sinner.*

But though he feared to look up to Heaven: God cast down a favourable Eye upon him; and he obtained Pardon, because he was almost ashamed to ask it, and thought himself wholly unworthy to receive it. *I say unto you: This Man went down into his House justified more than he, because every one who exalteth himself shall be humbled, and he that humbleth himself shall be exalted.*

This *Publican's* Conduct is a Pattern God has set all Sinners, who sincerely sue for Pardon at his Tribunal. They must acknowledge their Sins with Sorrow and Confusion: Ask Pardon with Confidence on the one Side, and with a profound Humility on the other: Rely on God's Goodness and our Saviour's Merits, and place all their Hope in his Mercy. These Dispositions soften his Anger, and disarm his Justice. He † *will not despise a contrite and humble heart.*

Give me, O God the humble Sentiments of this *Publican*, and banish from my Heart the Pride of the *Pharisee*. I can lay before thy divine Majesty no Motives to pardon me but thy Goodness, and my own Unworthiness. The Evil I have done is my own, and all the Good belongs to thee. Behold therefore a poor Sinner

* *Et Publicanus a longe stans nolebat nec oculos ad caelum levare; sed percutiebat pectus suum, dicens, Deus propitius esto mihi peccatori. Luc. xviii. 13.*

† *Cor contritum et humiliatum Deus non despiciet, Psalm l. 18.*

ner at thy Feet, bathed in Tears, and drowned in Sorrow. Penitent for past Offences, and resolved for the future by thy Assistance to live up to his Duty, and to die in thy Service.

The EPISTLE of the eleventh Sunday after
PENTECOST.

I COR. Chap. xv. Ver.

I make known

1 ~~And I declare~~ unto you Brethren the Gospel I have Preached unto you, which also you Received: *wherein In the which you also stand. if you hold fast*

2 By ~~the~~ which also you are saved: After what Manner I Preached unto you ~~if you keep it~~ unless you have believed in vain.

how 3 For I delivered unto you first of all, which I also received: ~~That~~ Christ died for our Sins according to the Scriptures.

4 And that he was Buried. And that he rose again the third Day according to the Scriptures.

that by of 5 And that he was seen ~~by~~ Cephas: And after the Eleven.

at once 6 Then was he seen ~~by~~ more than five hundred Brethren ~~together~~, of which many remain until this present Day, and some are asleep. *fallen*

After that 7 ~~Moreover~~ he was seen ~~by~~ James, then ~~by~~ all the Apostles.

8 And last of all ~~as it were an abortive~~, he was seen also ~~by~~ me, *as by one born out of due time*.

9 For I am the least of the Apostles: Who am not worthy to be called an Apostle, because I persecuted the Church of God.

10 But by the Grace of God I am ~~that which~~ *what* I am, and his Grace in me hath not been void: ~~But I have laboured more abundantly than all they. Yet not I but the Grace of God with me.~~ The

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The MORAL REFLECTION.

ST. Paul conjures the *Corinthians*, to call to mind the Doctrine he preached, and they received. The Advice is profitable to all Christians, ^{for} and their Miscarriages come in great Part, from the Neglect of this wholesome Counsel. We will not take pains to compare our Conduct with the Maxims of our Religion, nor our Actions with our Duty; And so the one bears no Proportion to the other. But if we submit our Understanding to the Truths God has revealed, Why do not we submit our Will to the Obligations he has imposed? If it be an Impiety not to believe; it is a Folly to believe *in vain*. And certainly, this is the Case of all those, who square not their Lives by the Rule of their Profession. God has made indeed glorious Promises to Christians: But with this Proviso, that they keep his Commandments. Without this; Faith will not save us. We *believe in vain*. And the very Means God was pleased to give us for our Salvation, will by our Neglect, only serve to plunge us into a greater Misery.

The capital Points of our Religion are the cruel Death and glorious Resurrection of the Son of God: And as they are the Chief, so they were the first the Apostle taught the *Corinthians*; * *For I delivered unto you first of all; that Christ died for our Sins: And that he rose again the third Day.* The severe Morals of the Gospel, are Consequences of the First: For if he led a mortified

* *Tradidi enim vobis in primis quod, et accepi quoniam Christus mortuus est, pro peccatis nostris; et quia resurrexit tertia die.* 1 Cor. xv. 3, 4.

tified Life for us, and died a cruel Death; we must die to all Creatures, and (what is more hard) even to ourselves, that we may live only to him, and for him. For he came into the World, not only to redeem us by his Death, but to instruct us by his Life; to be both our Ransom and Model. Hence he tells us, that all who pretend to be his Children must take up their Cross; bear Part of his Torments ^{in order} to partake of his Glory. Yes O Lord, the Pains you have suffered for me, impose on me a strict Obligation of Suffering for you. To enter into your Glory, I must partake of your Torments: And bear with Submission, all those Crosses you are pleased to send me.

Let not this Doctrine of suffering Mortification and Crosses, fright us from our Duty. Christ *arose again the third Day*: And therefore the Apostle draws this Consequence, that when we die to this World, we shall arise to another. The Resurrection of our Saviour, is not only the Source, but an Assurance of ours: I am obliged to suffer, because you, my Saviour have suffered. But then, I shall one Day arise again, because you are resuscitated: And if I die in your Grace, I shall revive to live eternally in your Glory.

*Each
Christian*

Oh, the Goodness of my Creator! *Oh*, the infinite Bounty! For a short Labour he recompences with an eternal Reward: And Afflictions that are past, with Glory that never Ends.

It's true, what this Apostle tells us, that were our Hopes and Fears only confined to this World, and that our Expectations vanish'd with our last Breath, Christians would be the most miserable and foolish of all Creatures. But relying on the certain Hope, of a glorious Resurrection, they
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are the most Prudent, as well as the most Happy. Those Libertines, that pretend there is after this Life no Reward for Virtue, no Punishment for Vice; in Spite of Infidelity, are continually haunted with the Apprehension, that *perhaps there is*: And this damps their Spirits, and dashes all their Pleasures with Gall and Wormwood. And how is it possible for a reasonable Creature to enjoy one Moment's Quiet, when he reflects, he hazards an Eternity of Pleasure; and exposes himself to everlasting Torments, upon a *bare Perhaps* There are no such Things?

But then the Thought of another Life, that renders the Libertine miserable in the very Height of a criminal Prosperity. fills a pious Christian with Joy and Consolation, in the midst of the greatest Pressures, and Adversity. I know, says he, that though my Redeemer died, he is now alive; * *And that one Day I shall see my Saviour in this very Flesh.* And, as I firmly hope, not to punish my Crimes, but to crown my Obedience to his Commands. It's true, I must for some Time declare War against my Passions; crucify my Flesh, and bear all Crosses with Resignation: But this Contract will soon end, and the Recompence will last eternally. Oh, what Proportion between a Felicity, that is not only above Expression, nay, and Comprehension, but Eternal also, and a Suffering that cannot be long, and may be shorter than we imagine!

We sacrifice our Ease with Joy, and often our Lives to procure temporal Preferments, although

* *Scio quod Redemptor meus vivit, et in carne mea videbo salvatorem meum.* John xix.

though the Success be wholly uncertain, the enjoyment unsatisfactory, and the Possession short and precarious. The Hope of a happy Issue sweetens our Labour, inspires Courage, and renders us insensible to all the Mortifications we meet in the Pursuit. Must not then the Expectation of Heaven, work the same Effects on those who carry their Thoughts to a future State; who have an Assurance that all, that either is pleasing or painful in this World will end: And that if we live up to the Duty of a Christian, we shall reign eternally with *Christ* in Heaven.

What if we ~~Should~~ I groan under the Pangs of Diseases, under the Lashes of slandering Tongues: And all the Inconveniences of Poverty and Contempt, ~~But~~ these Misfortunes will soon end, and the Reward of my Patience will be eternal.

St. *Paul* knew the World would never receive the severe Morals of the Gospel, nor embrace the incomprehensible Mysteries of Faith unless they were persuaded, that once they should revive to receive in the next World, the Reward of their Obedience to *Christ's* Commands in this: And therefore he proves our Saviour's Resurrection, with Arguments able to convince the most Incredulous. He appeared, says he, * to Peter, then to the Eleven: Afterwards to more than five Hundred: Then to James, and all the Apostles. What a Cloud of Witnesses to establish this great Mystery? *and yet* But fewer would not convince the World of a Truth, which by a necessary Consequence obliges Mankind to believe all the sublime Mysteries, and to practise the strict Morals of the Gospel.

Oh,

* *Et quia visus est Cephae, et post hoc undecim: deinde visus est plus quam quingentis fratribus simul.*
1 Cor. xv. 5, 6.

Oh, my God and Redeemer, I believe thou didst die for my Sins: And rise again for my Justification. Thy Resurrection is an Assurance of mine; the Members must be like their Head: And I firmly hope by thy Merits to rise the Object of thy Love, not of thy Hatred.

But then with bended Knees, and a contrite Heart, I implore *thy Grace, for by the Grace of God, I am that which I am*: In regard of eternal Life, what are we without it? We cannot make one Step to Heaven; we are Examples of Weakness; we are Slaves to Sin; and, what is strange, proud in our Misery, and rash in our Infirmary: But with it, what Fervour? What Courage? We rather fly than walk in the Way of God's Commandments. Nothing seems hard, but Moderation in our Piety, and a Mean in our Mortifications. How did the Apostles tremble before they received the Holy Ghost? With what Courage did they bear, not only Reproaches, but Torments when they had received it? And ^{then} ~~again~~ as it animates us to act and suffer for God: So it imprints Humility to attribute all the Glory to him. All the Good I do, O God, is the Effect of thy Grace; and the Bad of my own Malice! To thee I owe my Virtue, and to myself my Vices. *See the End of the volume*

What a happy Creature should I be, could I say with St. Paul, *his Grace has not been in me without Effect*. But alas, to my Shame, I must confess, that as I have received more Graces than many Saints now in Heaven; so I have resisted more than many, who now suffer for their Ingratitude in Hell.

But

* *Gratia autem Dei sum id quod sum, et gratia ejus vacua in me non fuit*, 1 Cor. xv. 10.

But though Grace be necessary for my Salvation, it alone will not save me: *Not I, but the Grace of God with me.* That is, not Grace alone; nor I alone: But both together. Grace inspires us to do well, it fortifies us; but we must receive it, and act with it. For as St. *Austin* declares to us, *He who made us without our Help, will not save us without our Co-operation.*

It's an Error to deny the Necessity of Grace, and no less to affirm it intrenches upon our Liberty. We cannot practise the least good Action without it, yet we may sin with it: The Pride of Man invented the first Error; Impiety, and Libertinism the Second.

I confess with thy Church my Saviour, that by the Sweat of thy Brows, and the Blood of thy Veins, thou hast merited Grace for me, and the whole World; that without it I am unable, not only to love thee, but even to implore thy Assistance, or pronounce thy holy Name! But yet I may abuse thy Gift: And receive it not to thy Glory, but my Condemnation. Though it invites; it does not force me. And thou hast been pleased to leave this Liberty, because Heaven is a Reward not a free Gift.

The GOSPEL of the eleventh *Sunday* after
PENTECOST.

MARK, Chap. vii. Ver.

31. *And again going out of the Coasts of Tyre, he came by Sydon, to the Sea of Galilee, through the midst of the Coasts of Decapolis.*

32. *And*

32. And they bring him to one Deaf and Dumb: And they besought him ~~that he would impose~~ ^{to lay} his Hand upon him.

33. And taking him from the Multitude, he put his Fingers into his Ears, and spitting touched his Tongue.

34. And looking up to Heaven he groaned, and said to him Ephpheta, which is, be thou opened.

35. And immediately his Ears were opened, and the String of his Tongue was loosed, and he spoke right.

36. And he ^{charged} ~~commanded~~ them ^{that they should} ~~not to tell any~~ Body. But ^{the more} ~~how much~~ he ^{charged} ~~commanded~~ them, so much the more did they publish it.

37. And so much the more did they wonder, saying, he hath done all Things well: He hath made both the Deaf to hear, and the Dumb to speak.

The Moral REFLECTION.

THE corporal Infirmities of this Deaf and Dumb Man, according to the holy Fathers, represents the spiritual Diseases of a Sinner: And their Cure, his Return to God, by a sincere Repentance.

He is Deaf to divine Inspirations, and shuts his Ears to the Clamour of his Conscience, which Night and Day upbraids his Ingratitude, and lays before him the dismal Consequences that wait on Sin: He is mute also: he neither asks Grace to repent, nor implores God's Mercy for Pardon. What Cure for so desperate a Disease? He must be brought to Jesus. He is the only Physician of our Souls, as well as our only Redeemer: His Power is Infinite, and his Goodness without Bounds. So that he is able to cure the most mortal Diseases, and will, if we have Recourse to his Mercy.

Oh,

Oh, what Happiness for Sinners, to have at hand so certain a Remedy for all their Miseries! Did we groan under a mortal Distemper of the Body, should we not consult a Doctor, who we were assured would restore us to Health? Should we not abandon ourselves wholly to his Direction? And follow his Prescriptions, though repugnant to Nature?

Would any Man be so foolish, as to conceal his Disease? or to give no Ear to Counsel? Oh, what Comparison, between the Diseases of the Body, and those of the Soul; between the Death of the one, and the other! The Omnipotent Hand that made us, can cure all our spiritual Distempers, and that Goodness that redeemed us, will; if we make our Addresses to him with a sincere Sorrow, and with an humble Heart. He bids us ask, and he will give; that is he will reinstate us in his Favour, raise us to the Dignity not of his Servants, but his Children; and entitle us to Heaven. Who will not Purchase so great a Treasure, at so small Expence?

Our Saviour withdrew the infirm Man from the croud, before he cured him: * He would teach us by this Conduct, that the Noise of Passions, and the Tumult of Affairs drown the Voice of God, and render a Sinner Deaf to his Inspirations: That the first Step to Repentance is Retirement and Solitude. Alas, what Possibility of Hearing the Voice of God, when the World stuns us with Invitation to Pleasure? When it ruffles, all our Senses, and stifles not only Reflection, but even Thought? Company and Occasions first withdraw us from our Duty,

* *Et apprehendens eum de turba seorsim.* Marc. vii. 33.

Duty, and plunge us into Disorders; and then what Hopes of returning to the one, or leaving the other, so long as we remain in the reach of the same Temptation? Take this for a certain Truth, *we seldom recover Grace in the Company in which we lost it.*

Let us therefore for some Moments, every Day at least, retire into our Closet, and pray with the Prophet, * *Speak to me, O Lord, for I will hear thee, and by the Assistance of thy Grace execute thy Commandments: Oh, it's better to follow the Call to Repentance in this Life, than to hear, go you Cursed into Everlasting Fire in the next.*

Our Saviour (says the Evangelist) *looked up to Heaven and Sighed.* Was this necessary for the Cure? No. But it was for our Instruction: He would teach us by his Example how hard it is to convert those Sinners, who will not hear a Director speak of the dangerous State they live in: Much less reveal it to those whose Charity may persuade them to leave it. Oh how many Christians live whole Years in this unhappy and deplorable Disposition! Desire them to retreat from their sinful Course whilst they have Time: Tell them that Life is uncertain, that the first Time they shut their Eyes to sleep, they may perchance never open them, but to see themselves involved in devouring Flames, And to groan eternally under the heavy Hand of God's exasperated Justice. This charitable Advice receives no other return than *Achab* made the Prophet *Micheas*, † or at least they

L answer

* *Loquere Domine quia audit servus tuus. Et suspiciens in cælum ingemuit.* Marc. vii. 34.

† *Odi eum quia non prophetat mihi bonum sed malum.* 2 Para. xviii. 7.

answer as *Felix* did *St. Paul*, * *at Present I have no Pleasure to bear Advice, no Inclination to follow it: But afterwards at my Convenience I may call you.*

Good God! Is it then an Affront to stop your Ruin? To lead you to Heaven? Has Hell such Charms? Or is Heaven so frightful? So despicable? For what will you find Time and Leisure if you have none to purchase an Eternity of Happiness, none to avoid an Eternity of Misery? † Take the Psalmist's Advice: *If you hear his Voice to Day stop not your Ears: Expect not till To morrow before you resolve to obey it.* The present is at your Disposal; the Future is uncertain. Why then dear Christian will you put to a Venture your Salvation, which with all your Care can never be too secure.

Our Saviour commanded the Multitude to conceal the Miracle. (a) Why, O Lord, this Prohibition? Wert thou within the reach of Temptation? Could Pride come near thy Soul? Alas no! But though this Caution was not necessary to guard thy humility, it was for ours. It teaches us to exercise our Charity only to please God not to draw the Applause of Men: And that whatever Good we do others, we do none to ourselves, if our Actions are tainted with Vanity? Pride is the first Passion we feel, and the last that leaves us: It's interwoven with our Nature and springs often even from Vice itself: No wonder therefore if Virtue that de-
serves

* *Vade quod nunc attinet tempore autem opportuno accersam te.* Act. xxiv. 25.

† *Hodie si vocem ejus audieritis nolite obdurare corda vestra.* Psalm xciv. 18.

(a) *Et præcepit eis ne cui dicerent.* Marc. vii. 36.

serves Praise raises in us a desire to be praised. For this Reason our Saviour commands us to pray in Secret: And not even to let our left Hand know, those Alms and Charities we distribute with our right. Why this Caution? But to shew that Vanity grows near Virtue; and that a publick Charity endangers Humility: Which is the Foundation of all Christian Perfection.

But the more our Saviour commanded Secrecy, the more they publish'd it, *saying he has done all Things well; he hath made both the Deaf to hear and the Dumb to speak*, thus God rewards his Servants even in this World: They fly Praise, contemn Applause, and seek nothing but Contempt; but the more they endeavour to hide their Virtue, the more he proclaims it: So that even the most Proud who will not stoop to the Practice of Humility, admire it in others.

** Your Friends, my God, have too much Honour done them.*

O Sinner who hitherto hast been deaf to God's Inspiration! how advantageous would it be to thee and even glorious to proclaim his Goodness and manifest his Power by a sincere Repentance? How would those you scandalized by your Crimes be edified by your Virtues? and not only admire God's Power, but also praise his Goodness, and cry out with those in the Gospel † *he hath done all Things well; he hath made both the Deaf to hear and the Dumb to speak.*

L 2

The

** Nimis honorati sunt amici tui Deus, Psalm, CXXVIII. 17.*

† Bene omnia fecit: Et surdos fecit audire et mutos loqui. Marc. vii. 37.

The EPISTLE of the twelfth Sunday after
PENTECOST.

2 COR. Chap. iii. Ver.

4 Such Confidence we have ^{through} in Christ ^{towards} to God.

as of our - 5 Not that we ^{are} sufficient to think any Thing of
selves: ourselves, But our Sufficiency is ^{from} of God.

6 Who bath made us ^{fit} Ministers of the new
Testament not in the Letter but in the Spirit, for
the Letter killeth but the Spirit ^{quicketh}.

uppon 7 ~~Now~~ if the Ministration of Death ^{with} Letters
figured in Stones, was in Glory, so that the Children
of Israel could not behold the Face of Moses for the
Glory of his Countenance ^{which} ~~that~~ is made void done away.

8 How shall not the Ministration of the Spi-
rit be ^{rather} ~~more~~ in Glory.

9 For if the Ministration of ^{condem} ~~Damnation~~ be in
Glory, much more the Ministration of Justice abound-
eth in Glory.

The MORAL REFLECTION.

WE are commanded to have Confidence in
God, but this must rise from the Merits
of Jesus Christ, such Confidence we have in Christ
to God, if we look upon ourselves only, we shall
find nothing that can give us confidence to feel
the Effects of God's Mercy: Every Thing ra-
ther inspires fear of his Justice: What can we
discover, O God, within us but Sin, Corruption
and Ingratitude? But the Blood of Jesus cries
louder for Mercy, than my Sins for Vengeance:
He is my advocate at thy Throne, * and canst
thou

* Interpellat pro vobis.

thou Oh eternal Father have the Heart to refuse whatever thy Son has the goodness to ask in my Favour? Oh no: The Sight of his Wounds disarms thy Justice, and turns thy just Resentment into Pity and Compassion. I build therefore my Confidence on thy love to thy Son and on his to me. He opposes his Wounds to thy just Anger and pleads, stretch'd on a Cross, for my Pardon.

Of myself I am unable to make one Step to Heaven * *not that we be sufficient to think any Thing of ourselves as of ourselves: But our sufficiency is of God.* I cannot practise one supernatural Virtue, nor even form the Design: Every pious Thought is thy Gift and the Effect of thy Son's Passion. And what account must I render at thy Tribunal for having stifled so many Inspirations which prompted me to conquer my Passions and submit them to thy Commands? My Infidelities to thy Grace are without Number, and thy Mercy that bears with me so long above Comprehension: All the Good that ever I have done I wholly ascribe to thy Grace oh my Saviour. And all the Sins I have committed to my Infidelity. Thy divine Assistance has never been wanting to me, but my Co-operation to thy Grace has often failed. I therefore confess with thy Church thy Goodness permits thee not to lay on thy Creatures Commands that are impossible, but that thou dost supply Grace to keep those Precepts which nature cannot: Our disobedience therefore comes wholly from our Malice, and our Sins must lye at our Door not at thine.

L 3

* *Who.*

* *Non quod sufficientes simus cogitare aliquod a nobis quasi ex nobis, 2 Cor. iii. 5.*

* *Who hath made us meet Ministers of the new Testament not in the Letter but in the Spirit, for the Letter killeth but the Spirit quickeneth.*

St. Paul acknowledges how that God is the Author not only of all the Good we receive for our own Sanctification: But of all that regards the Salvation of others. *He has made us meet Ministers.* But how did he make them? Is it by the natural Talents either of Science or Nobility? Or does he make those meet Ministers who thrust themselves into holy Orders, out of base and barren Motives to live in Ease and Plenty, not to labour for the Conversion of Souls? No, no. Virtue is the Accomplishment of a Minister of the Gospel, a Zeal of God's Glory a Contempt of his own; an Assiduity in his Duty without Interruption, and an Application to his Charge without Interest: He must practise himself what he teaches others, and edify by his Example as well as instruct by his Exhortations.

These Qualities fitted the Apostles for the great Employment they were raised to: With these they baffled the proud Philosophers of the *Gentiles*, they subdued Provinces and even Princes to the Gospel. Oh God pour down thy holy Spirit on those thou hast placed in the same Dignity. Inspire them with the same Zeal, and give their Labour the same Blessing. That they be an Honour to thy Church, and may first sanctify themselves by a sincere Practice of Virtue, and then thy People by their Instructions.

The Apostle compares the Priesthood of the old Law with that of the new; and prefers this
to

* *Qui et idoneos nos fecit ministros novi testamenti; non litera sed Spiritu; litera enim occidit, Spiritus autem vivificat. 2 Cor. iii. 6,*

to the other. Its Dignity is so great that it obscures the very Glory of *Moses*. For neither the Priests nor the old Law had Power to give Grace, but these of the new have received Authority to remit Sins, * *whose Sins you shall forgive shall be forgiven them*, to consecrate the Body and Blood of *Christ* † two Prerogatives never granted to *Aaron* or his Descendants. Nothing gave the *Jews* a greater Contempt of our Saviour's Doctrine than the Obscurity of his Person. Nothing tied them more obstinately to their Law than the Glory that accompanied their Legislator. But the exterior Magnificence, though it dazzles the Senses adds nothing to the Dignity. Are not Christians subject to Illusions as well as the *Jews*? Are they not as often mistaken in their Judgment? How often do we measure Sanctity by the bare Appearance? And canonize those, who are Sheep without and Wolves within?

The Gospel is the best Rule to frame a Judgment by, do they observe God's Commands and those of the Church? Do they submit to the Orders of their spiritual and temporal Superiors? Is their Zeal without Soweriness? Their Charity without Partiality? Do they speak well of all and ill of no Body but themselves? Are they more prompt to pardon Offences than to give any? To forget Injuries than to revenge one? Do they return Good for Evil and Prayers for Maledictions? These are Marks of a solid Virtue;

L 4

* *Quorum remisieritis peccata remittuntur eis*, Joh. xx. 23.

† *Hoc facite in meam commemorationem*. 1 Cor. xi. 25.

tue; and a Judgment founded on them is seldom erroneous.

But oh God how can I judge of others who am so great a Stranger to myself? I leave my Neighbour to thy Tribunal, where he will find both Justice and Mercy, I acknowledge myself a Sinner and though unworthy of Pardon I hope it from thy Goodness.

The GOSPEL of the twelfth Sunday after
PENTECOST.

LUKE, Chap. x. Ver.

23. And turning to his Disciples he said blessed are the Eyes that see the Things that you see.

24. For I say to you that many Prophets and Kings desired to see the Things that you see and *have not seen* saw them not, and to hear the Things that you hear, and heard them not.

25. And behold a certain Lawyer stood up tempting him and saying, Master, ~~what must I do to~~ ^{what must I do to} ~~obtain~~ ^{obtain} ~~the~~ ^{the} ~~Life everlasting?~~ ^{Life everlasting?}

26. But he said to him, in the Law what is written how readest thou.

27. He answering said, thou shalt love the Lord thy God with thy whole Heart and with thy whole Soul, and with all thy Strength, with all thy Mind and thy Neighbour as thyself.

28. And he said to him thou hast answered right, this do and thou shalt live.

willing 29. But he ~~desires~~ ^{desires} to justify himself said to Jesus, and who is my Neighbour?

30. And Jesus ~~taking it~~ ^{answering} said, a certain Man went *down* from Jerusalem to Jericho and fell among Thieves

^{stripped} who also ^{having wounded him} spoiled him and giving him Wounds went away leaving him half Dead.

31. And it chanc'd that a certain Priest went down the same Way and seeing him, pass'd by.

32. In like Manner also a Levite when he was near the Place and saw him, pass'd by.

33. But a certain Samaritan ^{being on} going his Journey, came near and seeing him was moved with ^{up} Mercy. *Compassion.*

34. And going to him bound up his Wounds ~~and~~ pouring in Oil and Wine and setting him upon his own Beast brought him ~~into~~ an Inn and took Care of him.

35. And the next Day he took ^{out} ~~forth~~ two Pence and gave to the Host and said, ~~Take~~ Care of him and ~~whatever further Expence thou shalt be at, I will repay thee at my Return.~~

36. Which of these three in thy Opinion was Neighbour to him that fell among Thieves.

37. But he said he that ^{showed} ~~did~~ Mercy ^{to} upon him; and Jesus said to him go and do thou in like Manner.

The Moral REFLECTION.

OUR blessed Saviour files his Apostles happy not barely because they saw him: For the greatest Part of the Kingdom partaked of this Favour. The Scribes and Pharisees whose Pride and Hypocrisy he often condemned, not only saw his Person but admired his Miracles, and heard his Sermons: As well as the Executioners that crucified him, and the Traytor that betrayed him, and yet our blessed Lord pronounced the Sentence of his Damnation, *it were better for that Man to have never been Born.*

He therefore calls his Apostles *Blessed* not only because they saw him, but because they believed in him, and practised those Maxims he delivered: It's a Madness at this Time a Day to question

L 5

his

whatsoever thou shalt spend over & above, I, at my return, will repay thee.

his Religion confirm'd by the Blood of so many Martyrs. Demonstrated by the Pen of so many Doctors, and supported by such a Cloud of Miracles. But then it's no less monstrous to believe all he has revealed, and to transgress all his Commands. Yet this is the Misfortune of the greatest Part of Christians; what distance between our Belief and our Actions? Who would think we had such a Precept as love your Enemies when we even betray our Friends; that we must crucify our Flesh, when we pamper it to Excess; That we must lodge our Hearts and Treasures in Heaven: When we lay up Provisions for this World, without any Care or Solitude for the next?

Alas! Faith alone will not convey us to Heaven; it must be animated by good Works: by a practice of *Christ's* Morals: Otherwise we shall undergo the Sentence pronounced by our Saviour against the Servant who knew his Master's Will and neglected it; we shall be punish'd more than Infidels for having received more Favours from God and abused them.

Thank therefore God every Moment of your Lives, for having called you to his holy Religion, and resolve to live up to it's Maxims: Wash out the Stains of your past Offences with Tears of a sincere Repentance: And edify those by your Virtues you have scandalized by your Vices.

If you ask me what you must do? I must return you the same answer our Saviour made the Doctor in this Gospel * *what do you read?* He answered

* *Diliges dominum Deum tuum toto corde tuo, et ex tota animatua et ex omnibus viribus tuis, et ex omni mente tua et proximum tuum sicut te ipsum, Luc. x. 27.*

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answered you shall love the Lord your God with all your Heart, with all your Soul, with all your Force, with all your Spirit, and your Neighbour as yourself, this God commanded even in the old Law, and Christ has made them the Basis and capital Points of the new, that is, you must prefer the Observance of God's Commands before all Things: You must prefer his Love before that of all Creatures; though never so dear, never so beneficial. And this Obligation takes in all Times and all Circumstances: Prosperity must not throw you into a Forgetfulness of him, nor Adversity into murmurs against him, you must equally bless his Conduct, when he takes away and when he gives: And praise his Providence as well in Sicknes, as when you enjoy all the Advantage of Health; in short you must submit your Will without Reserve to his; desire nothing in this World but his Favour: nor fear any Thing but Sin.

Oh the thrice happy State of a Soul thus in Love with it's Creator! It carries a Heaven within itself; and enjoys a more refined Pleasure, than all these sensible Allurements, we pursue with so much Eagerness, can give us. It has a Kind of an Assurance whatever Misery it groans under in this World it shall be eternally happy in the next. And who can be miserable that is always waited on by so comfortable a Confidence.

It's impossible to love God unless at the same Time we love our Neighbour: And this Love must not only sit on our Tongue but lodge in our Hearts, nor will an ordinary Tenderness satisfy the Obligation: It must equal the kindness we have for ourselves. Hence we must neither do him Harm, nor even wish him any: We must excuse his Failings, and bear with his Weaknesses: We must neither touch his Reputation,

tation, nor invade his Goods: We must assist him in his Necessities, protect him in Danger, and comfort him in Affliction. In short, we must *do by him, as we would be done by*, were we in the same Circumstances.

But does the Love I bear my Brethren, answer this strict Obligation? Do I wish him no Harm, when I take all Advantages, to rise by his Fall? To build my Fortune on the Ruin of his? And when to satisfy my Avarice, I invade his Possessions? Do I excuse his Failings, when I magnify them? And tear his reputation to carry on a Conversation, or content a Passion? And yet, O God, how many are guilty of this Conduct, opposite to all the Maxims of the Gospel, and of Nature?

Reflect, dear Reader, if you are a Christian, that by loving your Brother, you reap the Advantage: And by hating him, a sad Reversion of Vengeance: For God has engaged his Word, that he will treat us as we treat our Brethren. The merciful will find Mercy at his Tribunal, and the revengeful, Punishment.

This Doctor, *volens se justificare*, would know of our Saviour, who was his Neighbour, *et quis est meus proximus?* Every Man *Christ* has redeemed with his precious Blood is your Neighbour: The Slave at the Oar, is Neighbour to the Prince on the Throne: The Lacquey to his Master, and the indigent who wants all Things, to him who abounds in all Things, the Difference of States cannot cut off the Relation. And God send that those who look down upon the Miserable not as their Brethren, but as Creatures of another Species, are not forced after their Deaths like the rich Man in the Gospel, to behold those poor *Lazarus's* they despised here, seated in *Abraham's* Bosom, and themselves lodged in Hell.

Our

Our Saviour answers the Doctor's Question by a Parable, and draws from it an Argument to recommend, or rather to renew the Command of Charity. * *A Man, says he, travelling from Jerusalem to Jericho, fell into the Hands of Thieves. who stript him and after many Blows left him half dead.*

This unfortunate Man represents to the Life, the deplorable Condition of every Sinner: *They* depart from *Jerusalem*, as well as he, that is, from the Company of Saints, who might have animated *them* to Virtue by their Words, and edified *them* by their Example: *They* make their Way to *Jericho*, where *they* see Virtue in Contempt, and Vice in Credit. And thus *they* expose themselves to Temptations without Number, to Dangers without End. These Objects fire the Passions, the Devil enforces them, and by frequent Attacks draw him into Sin, *this* stabs mortally his Soul, strips it of Grace, and all those Blessings it entitles him to. Oh, the sad Effects of Sin! What a Train of Miseries follow a short Pleasure? To forfeit Grace, God's Friendship, Heaven: An Eternity of Bliss, for a momentary Satisfaction, nay, and to expose ourselves to all the Torments of Hell, has something so strange, that nothing but Experience can convince us that a reasonable Creature is capable of so prodigious a Folly. When Temptation assails you, weigh what you lose by Consenting, what you gain by a Christian Resistance. You lose all Title to Heaven, and nothing

* *Homo quidam descendebat ab Jerusalem in Jericho, et incidit in latrones qui etiam despoliaverunt eum: Et plagis impositis abierunt semivivo relicto.*
Luc. x. 30.

nothing but God's Mercy whom you offend can restore it: you gain an Eternity of Happiness which can neither be express'd nor imagined: Oh, what a Gain on the one Side? What a Loss on the other.

A Priest and a *Levite* find this poor Wretch in this deplorable Condition, naked, wounded, weltering in his Gore, and brought to his last Agony: Yet not touch'd by such a moving Spectacle, they go on their Way without offering any Succour to the poor Creature in this Extremity. Are we now, though Christians, more charitable than the Priest and *Levite*? Do we not behold our Brethrens Miseries with as little concern? Do we not often refuse the small Relief of a Penny to assuage his Want? And will not stretch our Hand to raise him from his forlorn Condition? Yet we profess a Law that not only recommends Charity, but obliges us to practise it; that promises to restore in Heaven, a hundred Fold, whatever we lay out upon our distressed Brethren on Earth. Oh, at how cheap a Rate may we buy Heaven! Certainly 'it's worth not only an Alms, but a thousand Worlds. Do we not deserve to lose it, if we refuse so small a Trifle to purchase it?

A *Samaritan*, that is, a Man of another Religion, a Schismatick, and Heretick passed the same Way: The sad and unexpected Spectacle moved him to Compassion. He draws near the expiring Patient, he dresses his bleeding Wounds: And not content with this charitable Office he recommends him to the Care of another, and promises to bear all the Expences of his Recovery.

Our Saviour has in this Parable drawn a Scheme of Christian Charity and recommends it to his Followers, with the greatest Emphasis imaginable.

imaginable. He teaches *first*, that no Difference of Religion, no Animosity, no Interest excuse us. The *Samaritan* who did the charitable Office, was a Schismatick, the wounded Person a *Jew*: And there was such a Division between these two People, that they would have no Commerce one with the other. Regard not therefore the Religion of a distressed Brother, but his Want: ~~But~~ And square your Charity to his Necessity and your Ability. *Secondly*, He teaches us not only to drop a transient Alms for a present Relief: But to take Care for the future, as much as our Circumstances will permit. The *Samaritan* was not content to bind up his Wounds: he provided for his Cure. He laid down Money for the present Expence, and promised to reimburse all at his Return for the future. This is to carry Charity to its Perfection, but not beyond the Bounds *Christ* prescribes. *

Love your Neighbour as yourself, says our blessed Saviour, I am not his Disciple unless I do. I am not a Christian unless I assist him. If I hate my Brother, God will hate me. If I excuse his Failings, God will excuse mine, and if I pardon an Injury, God will pardon my Sins: For he has declared we shall receive the same Treatment from him, our Brethren receive from us. Interest therefore obliges us as well as Duty, to love and cherish our Neighbour; to be tender of his Reputation; to bury in Silence those Failings we cannot excuse; to pardon all Injuries, and forget them.

Oh, how far has my Practice swerved from my Duty! Have I not transgress'd this great Law

* *Curam illius habe, et quodcumque supererogaveris ego cum rediero reddam tibi.* Luc. x. 35.

Law of Charity in almost every Point? Instead of excusing my Neighbour's Faults, have I not even condemned his Virtues, and given a malicious Turn to his most innocent Actions? Charity commands me not to mention even his publick Crimes, yet I have revealed his most secret Miscarriages, and made them the Subject of my Diversion and Raillery. Like the Priest and Levite in this Gospel, I have past by my wounded Brother without Concern, and rather widened his Wounds by Insult and Outrage, than closed them by Mercy and Pity.

O God treat me not with that Severity, I have treated my distressed Brethren: I confess I have transgress'd my Duty to them, and the Law of Charity you have imposed upon me. But I promise for the future, to lay down all Aversion, to hate no Body, but to love all for your Sake, who have redeemed them with your most precious Blood, and entitled them to your Glory.

The EPISTLE of the 13th Sunday after
PENTECOST.

GALAT. Chap. iii. Ver.

16 To Abraham were the Promises made, and to his Seed. He saith not, and to ^{his} Seeds, as ~~in~~ many: But as ~~of~~ one, and to thy Seed, which is Christ.

17 And this I say, ^{that} the Testament ~~being~~ ^{which was} confirmed by God, the Law which was made after four hundred and thirty Years, ~~maketh not void to frustrate the Promise. doth not disannul, to~~ make the promise of no effect. 18 For

18 For if the Inheritance be of the Law, ^{it is no more} ~~now~~ of Promise. But God gave it to Abraham by Promise.

19 Why ^{then} was the Law ~~then~~ ^{set because of} ~~put for~~ Transgressions, until the Seed come to whom he ~~had~~ ^{should} made the promise: ^{being} Ordained by Angels in the Hand of a Mediator.

20 ~~Now~~ a Mediator is not of one: But God is one.

21 Was the Law then against the Promises of God? God forbid. For if there had been a Law given that could ^{give life} justify, undoubtedly Justice should ^{verily} have been by the Law.

22 But the Scripture hath concluded all ~~Things~~ under Sin: That the Promise by the Faith of Jesus Christ might be given to them that believe.

The MORAL REFLECTION.

SOME Innovations had raised Diffensions among the Converts of *Galatia*, and persuaded many that the Observation of the old Law was sufficient for Salvation: And that the embracing of the Gospel did not take away the Obligation of submitting to all the Ceremonies and Precepts of *Moses*. And although the Apostle had taught them the Contrary, and confirmed his Doctrine with Miracles, Yet false Teachers arose and vented their Errors, which several embraced, in Opposition to St. Paul, with Eagerness, and defended with Heat and Passion.

If there arose Heresies and Schisms in the Time of the Apostles, what wonder there are so many in ours. But as St. Paul called the *Galatians* mad, *O insensati Galatæ*, for abandoning the Faith he taught, to follow the prophane Novelties

Novelties of upstart Preachers. So those of our Days are no less blamable, who abandon the Catholick Church to run after the new Dreams of those, who under the specious Names of Reformers, preach up Libertinism and Disobedience to all Laws, both Human and Divine. God commands me to hear his Church, and ranks me among the Pagans and Infidels, if I refuse to submit to her Decisions: She is the Depository of his Doctrine, he has promised to lead *her into all Truth*, to be with her to the End of the World, he protests the Gates of Hell shall *not prevail against her*: So that she cannot mislead us, nor propose an Error for a divine Revelation. Admit therefore no Doctrine contrary to hers: Let the Preacher appear never so virtuous, never so holy without; he is a Wolf within: And only takes the Appearance of a Sheep to worry the Faithful with Impunity: Piety cannot stand with Rebellion against lawful Authority. And God has constituted his Church supreme Mistress in order to Religion: To her we must appeal when Doubts arise, and acquiesce to her Judgment.

I believe O God, in thy holy Catholick Apostolick and *Roman* Church. To her I pay Obedience: I will hazard all my Goods, and my Life also, rather than even dissemble my Faith. I will not blush to confess thy Name before Men least I be declared an Apostate and a Reprobate before the Angels. Give me, O Saviour, thy Grace, that I may always keep this Resolution, that I may live up to her Precepts, and die in her Bosom.

To disabuse the *Galatians*, of the Sufficiency of the *Mosaick* Law for Salvation; and to prove the Necessity of the Gospel, the Apostle tells them,

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them, * *The Promise of God was made to Abraham, and his Race. The Scripture says, not to these of his Race, as if it mark'd many, but to his Race, that is, to one of his Race, viz. to Jesus Christ. The Promise therefore God made to Abraham, in Reward of his Faith and Obedience was that all Nations should be blessed by Jesus Christ; and that the Inheritance of Heaven is not the simple Price of the Observance of the Mosaick Law, but a meer Gratuity founded on the Promise God made to Abraham, to give the World, a Messias (a Redeemer) who by his Death would cancel all the Sins of the World, and intitle all that believed in him, to the Inheritance of Heaven. For if by the Law the Inheritance is given, it is not by the Promise God made to Abraham.*

Oh, what an Honour to *Abraham*, that the *Messias*, the *expectatio gentium* should be born of his Race! But what a Favour, that God should send his only Son to redeem Mankind from the Slavery of Sin, and the Bondage of Satan! We were all lost. And nothing could save us, but God's goodness, which we had abused by the highest Ingratitude: We deserved nothing at his Hands, but the Punishment due to our Offence. But he cast an Eye of Mercy on us; and sent a Redeemer: Not only to deliver us by his Death, but to instruct us by his Life. What Gratitude ought we to return the Father for sending his Son? What Love to the Son, for taking upon him so hard a Precept? He gain'd nothing by our Salvation: He lost nothing by
our

† *Abrahæ dictæ sunt promissiones, et semini ejus. Non dicit seminibus quasi in multis: sed quasi uno: et semini tuo, qui est Christus, Gal. iii. 16.*

our Damnation. He was infinitely Happy before we were, and would continue in that State, though we returned to our first Nothing. Ought we not therefore to consecrate to his Honour, every Member of our Bodies, every Power of our Souls? We are his by a thousand Titles. And consequently should live only to him. But Oh! by a strange Injustice we live, for every thing but him. We divide our Hearts and our Time among all Creatures, and wholly forget God in the parting. Interest, Pleasure, and Ambition run away with our Hearts and our Time: To these Idols we sacrifice all that is most Dear. A happy Eternity that contains all that is Good, all that is Desirable: And we expose ourselves to the utmost Rigour of everlasting Torments. Oh my Lord, and my God, withdraw my Heart from all worldly Pleasures: That have nothing amiable but the Name, nothing charming but the Appearance! Fix it wholly on thee, in thy Service alone it can find Content and preserve its Innocence.

If the Inheritance of Heaven was given us not by the Law but by the Merits of the Messiah. St. Paul asks why the Law was given? and he answers * *it was to know the Crimes that were committed against it.*

Some take from this passage Occasion to accuse God of Cruelty, as if he made the Jewish Law meerly that the Faithful might sin; but such a Thought can only come from an Atheist who denies a God or a Devil, who hates him. God who is all Goodness cannot impose a Law on his Creatures without enabling them to observe

* *Sed conclusit Scriptura omnia sub peccatis.*
2 Gal. iii. 22.

serve it. He cannot bind them up to impossibilities, nor punish them for Transgressions they had no power to avoid.

It's true, by Virtue precisely of the Law neither Heaven nor Grace were pronounced; but both were included in the Promise of a Messias, made to *Abraham*. In View of whose future Merits, God gave the *Jews* Grace to observe the Law, and Heaven as a Recompence of their Virtues. It's certain King *David* and the Prophets are saved, and consequently they practised supernatural Virtues, which was impossible without Grace: Unless we turn Hereticks with *Pelagius*, and ascribe Salvation to the meer Force of Nature:

No, no, O God! thou dost not treat us as the *Egyptians* did thy People, with Cruelty and Tyranny. When thou dost command us to work, thou dost furnish us with Materials and Supplies to execute thy Commands. The Fault must lie at our Door, not at thine, if we transgress thy Law; which is only hard because we are idle. Our Passions carry us to Sensualities and Disorders, and we will not take the Pains to strive against the Torrent; nor exert our Force to withstand their Violence: We are the sole Cause of our Miscarriage, our Malice defeats the Designs of thy Goodness: And the greatest Part even of Christians are damned, because they will not be saved: They refuse thy gracious Assistance, and give up all Right to Heaven for criminal Satisfaction on Earth.

The

The GOSPEL of the thirteenth Sunday after
PENTECOST.

LUKE, Chap. xvii. Ver.

11 And it came to pass as he ^{was going} ~~went~~ to Jerusalem he passed through the midst of Samaria and Galilee.

12 And ~~when~~ ^{as} he entered into a certain Town, there met him ten Men that were Lepers, who stood afar off,

13 And ~~they~~ lifted up their Voice saying, Jesus Master, have Mercy on us.

and when 14 ~~When~~ ^{as} he saw ^{them} he said go ~~and~~ shew yourselves to the Priests; and it came to pass ^{that} as they went they were ~~made~~ cleansed

15 And one of them ^{whom} ~~as~~ he saw that he was ~~made~~ clean, went back with a loud Voice, ^{and} glorifying God.

16 And he fell on his Face before his Feet giving Thanks and this ^{man} was a Samaritan.

17 And Jesus answering said, were ^{there} not ten made clean? and where are the nine?

18 There ~~was not~~ ^{is no one} found ~~that~~ ^{to} returned and gave Glory to God but this Stranger.

19 And he said to him, arise, go thy Way, ~~for~~ ^{because} thy Faith hath made thee ~~safe~~ ^{whole}.

The MORAL REFLECTION.

JESUS was always travelling from Place to Place, but he dropt as many Favours as he took Steps, where ever he past * he cured the Sick, and delivered those he found possess'd by the Devil,

* *Afferentes ægros et vexatos a spiritibus immundi: qui curabantur omnes. Act. v. 16.*

Devil, in this Day's Gospel he met ten Lepers in the Way, they were forbid by the Law to enter into Towns or to converse with any lest they should spread the Infection, and communicate their Distempers to others. Such a care had God even of the corporal Health of his People.

But he would teach us besides, another important Lesson, that we must not frequent the Company and Conversation of the wicked; because their Vices are no less catching than the Plague or the Leprosy. A Philosopher had Reason to answer one, who ask'd him what kind of a Man such a one was. *Tell me what Company he keeps?* He meant that if he convers'd with the Virtuous, in all Probability he was Virtuous, but if he haunted the Conversation of the wicked, he was assuredly vicious.

God forbid the *Jews* to have any Commerce with Infidels; and the Reason was because * *they will certainly debauch you by their Example: But Interest had more weight with them than so severe a Prohibition. So that they blended with Idolaters; and immediately took up their Vices and embrac'd their Religion.*

Ah! could we ask the damned what was the Cause of their Ruin? the greatest Part of those unfortunate Creatures would answer, bad Company. Had they avoided Sinners, they had either lived innocent, or died repentant. But their Conversation taught them Crimes, which they did not know, and their Example encouraged them to commit all those Abominations they had learnt.

Frequent not the unchaste, says Ecclesiasticus, lest you

† *Et commisi sunt inter gentes et didicerunt opera eorum.* Psalm cv. 35.

you become a Debaucher. And he who converses with † a proud Man, will soon become Proud: *associate* we frequent most those we love, and love moves us to imitate them. If therefore you frequent the wicked, you either are a sinner or soon will become one.

overcome
corrupt
such
Ah! tell me not though you love their Company you hate their Vices: But will you continue in the same Disposition? Alas we have a strong Inclination to Evil: And the Occasion to commit a Sin *is* generally ~~too strong~~ for our Resolutions to practise Virtue: It's certain without Grace we cannot resist a great Temptation, and it's a Presumption to expect an efficacious one whilst we remain in the occasion. Now *is* certain bad Company *is* such: Example gives Credit to the worst of Crimes, and makes them fashionable, nay and almost lawful too: Persuasions will enforce the Temptation, and when all these conspire with Flesh and Blood, and the Devil is of the Confederacy, what can be expected but Wickedness?

Phyl
But perchance you may overcome these Temptations: Perchance you may, but it's a thousand to one you will not; and will you venture your Innocence and Heaven also upon a bare Perchance, at so great odds? One may eat with Lepers, and converse with those that are struck with the Plague, and perchance receive no Harm by either: Yet no Body will try the Experiment, nor venture his Life upon a possibility of escaping.

Why then, O Christians, will you expose your Soul to a Danger you dare not expose your Body to?

† Et qui communicaverit superbo induet superbiam.
Eccl. xiii.

to? The Death of that is a greater Evil than this? And more certain: Our blessed Saviour commands you to fly from all Things, that draw you to Sin, though never so dear: Nay to pluck out your Eyes. Does any Company come so near you as your own Members? Is any Friendship so necessary? Leave therefore, dear Christian, those Conversations that are Infectious: And break off with those you must not imitate. Contract no Friendship with those that are Enemies to God: That pawn their Souls for a vain Pleasure, and will certainly decoy you into the same Folly. What do you Fear? To displease those who dare displease God? You should rather fear to please those who laugh at Innocence, and glory in their Crimes.

But their Entertainment is Diverting. Is it then so great a Diversion to a Christian to see his Creator offended every Moment? To hear his holy Name blasphemed? And the very Person of our Saviour, Crucified once again with Oaths and Imprecations? If you are disposed, you will certainly follow their Example; there is but one Step from the Approbation of a Crime to the committing it.

These Lepers stood at a Distance the Law forbid them to enter into Towns or to converse with any, lest they should communicate their Distemper: They obeyed the Law. God forbids you to scandalize your Neighbour by your sinful Conduct; and tells you, it were better for you to be cast into the Sea with a Mill-stone at your Neck, than to draw your Brother into Sin: and he adds a severe * *Wo to the Person that giveth*
M *Scandal:*

* *Væ homini illi per quem scandalum venit. Matt. xviii. 7.*

Scandal: And yet how frequently is this Precept transgressed? Is not your Example oftentimes a Lesson of Vice to your Children and Domesticks? Oh what an Account will those Parents and Masters of Families render to God, who teach young Children Sins they should never know, and animate them to commit them in Time by their Example. A Child's Memory is tenacious, and seldom forgets the first Impressions; when they come to riper Years they remember what they saw in their Infancy: And think it lawful to follow the Example their Parents have left them. If you will sin and damn yourself, let your Disorders at least be Private and draw not your Inferiors into the same desperate Resolution. Their Souls cost our blessed Saviour dear; a laborious Life, and a cruel Death. *Vae homini illi per quem scandalum venit.*

So soon as the Lepers saw our Saviour, they cryed out, † *Jesus our Master have Pity on us.* What drew them to *Jesus* but a desire to be healed of their Infirmary? Had they not fallen into that Distemper, perchance they had never known him, nor implored his divine Assistance: Their Confidence in our Saviour's Power and Goodness, procured Health to their Bodies, and perhaps to their Souls also.

We may draw from hence a Motive to bear all our Infirmities, with Patience and Resignation to Providence. Good God! How many has Sickness saved, whom Health would have damned? Whilst we feel no Pain, no Uneasiness within us, we place our Happiness in the Enjoyment of the Pleasures of this Life, without any Thoughts

† *Et levaverunt vocem, dicentes, Jesu Redemptor miserere Nostri.* Luc, xvii. 13.

Thoughts of the other: We live in fine as if we were never to die, or never to revive. We esteem nothing but what flatters Sense, and give ourselves up to the government of our unruly Passions; but when Infirmities assail us, when no Art of Physicians is able to divert our Pain; or give us a Moment of Ease, oh then we change our Opinion of all those transitory Pleasures, that enslaved us. We perceive this World is but a Passage, ~~either to Eternity~~ of Happiness or Misery. And then if we have the least Tincture of Religion; we prepare ourselves for Heaven, by a sincere Repentance.

It's true many suffer their infirmities, as the damned do their Torments, with Curses and Imprecations; but the Favour is not less because we abuse it, the Fault lies on our Side, who turn the Antidote into Poison, and the best remedy against Sin, into Murmurs against Providence for preventing it.

Say therefore with Resignation, Oh my Redeemer, I have so long abused my Health, by offending thee, I deserve to be deprived of the Blessing: I resign myself to thy Will, and only desire thy Assistance, to turn it to the Profit of my Soul: I know I must suffer for my Sins, either in this Life or the next: O spare me in Eternity, and torment me in Time: Let me suffer here as thy Child and Friend, not hereafter eternally as thy Enemy.

Our Saviour would not heal them on the Spot: But ordered them to repair to the Priest.

* *Go and shew yourselves to the Priests.* But O, wonder! whilst they were on their Way, they

M 2

found

* *Ite, ostendite vos sacerdotibus, et factum est dum irent mundati sunt.* Luc. xvii. 14.

found themselves cured. But why did our blessed Lord send them to the Priests? To intimate that in the new Law, God will not pardon our Sins without the Ministry of Priests, and that if he does sometimes, it's only when our Contrition is perfect, and includes a firm Resolution to submit to this Duty, when we meet with the Occasion; for this Reason he has impowered Priests to absolve in his Name, * *whose Sins you shall forgive they are forgiven, and whose you shall retain they are retained.*

Oh the Goodness of God, who promises Pardon for the greatest Crimes, on so easy a Condition! *Shew yourselves to the Priests*, confess your Sins with a contrite Heart, with a sincere Resolution to fall no more, to avoid the Occasion; receive Absolution, and he will ratify the Sentence in Heaven, he will receive you into his Favour, and entitle you to the Inheritance of his Glory: What Criminal would not think his Prince dealt mercifully with him, if he promised Life and Pardon for a Confession of his Treason in private to a Person obliged to secrecy, under pain of Death? What is the Death of the Body to that of the Soul? What are the greatest Torments in this Life to the least of the other? What is the highest Treason against a Prince to the least Offence of God? An infinite Being? our Omnipotent Creator, our Merciful Redeemer? To whom we owe not only all we possess, but our very selves: From whose Justice we may fear Damnation, and from his Bounty may hope for Heaven?

Refuse

* *Quorum remisistis peccata remittuntur eis et quorum retinueritis retenta sunt. Joh. xx. 23.*

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Refuse not, dear Christian, to apply so easy a Remedy to a Disease so Mortal. Is it not better to blush at the Feet of a Priest, and receive Pardon, than at the Day of Judgment in the Face of all Men and Angels, where you will hear this terrible and irrevocable *go ye accursed into everlasting Fire*: Do now what you will wish then to have done, and hazard not your Soul for a small Confusion. Reflect that Priests are Men as well as you; subject to the same Passions, to the same Weakness. And that they think themselves happy that God is pleased to use their Ministry: To reconcile to their Creator Souls redeemed by the Sweat of his Brows, and every Drop of Blood in his Veins.

But now behold a Miracle of Ingratitude almost as great as that of the Cure; of the ten, one alone returned to thank our Saviour, and he a Stranger. * *Were not ten healed? Where are the other Nine? Only this Stranger is returned, and gives Glory to God.*

This is our Saviour's Complaint: Has he not as much Reason to reproach us, dear Christians, *with* our Ingratitude as the nine Lepers theirs: How many Favours have we received from his Bounty? how many Graces? Of a Thousand have we seriously returned him Thanks for one: When we stood on the Precipice of Sin, and by Consequence of Damnation, how often has he with-held us? Nay how often has he raised us to Life, when we were Dead to him and Heaven, by the sinful Disorders of our Lives? Have we acknowledged the Favour? Have we thank'd our Benefactor?

M 3

Oh,

* *Nonne decem mundati sunt, et Novem ubi sunt.*
Luc. xvii. 17.

Oh, ungrateful Creature, that I am! Instead of Thanks, Almighty God, I return thee Affronts! And employ those very Favours thou bestowest on me for thy Glory, and my Salvation, to thy Dishonour, and my Damnation. For the future, by the Assistance of thy Grace, I will not only thank thee with Words, but with my whole Heart: * I will praise thy Mercies, and obey thy Commands.

The EPISTLE of the 14th Sunday after
PENTECOST.

GALAT. Chap. v. Ver.

you shall not fulfil

16. Brethren walk in the Spirit, and the Works of the Flesh. ~~you shall not accomplish.~~

17. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh. For these are ~~Adversaries~~ ^{contrary} one to another: ^{so} That ~~not what~~ ^{you do not see} Things ~~see~~ ^{you} ever you will, ~~these you do,~~ ^{that you would.}

18. But if you are led by the Spirit, then ^{you} are you not under the Law.

19. ~~Now~~ the Works of the Flesh are manifest, which are Fornication, Uncleaness, Impurity, Lechery, ~~immodesty, luxury,~~

20. ~~Serving of Idols,~~ Witchcrafts, Enmities, Contentions, Emulations, ~~Anger, Brawls,~~ ^{wrath, quarrels,} Dissensions, Sects,

21. ^{of the} Envy, Murders, Drunkenness, ~~Gluttony,~~ ^{revelling,} and such like. Which I foretel you, as I have foretold you, that they who do such Things, shall not obtain the Kingdom of God.

22. But

* Misericordias Domini in eternum cantabo.
Psalm. lxxxviii. 1.

22. But the Fruit of the Spirit is Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity,

23. Mildness, Faith, Modesty, Continency, Chastity. *Against such there is no Law.*

24. And they that ~~are~~ ^{be} Christ's, have crucified their Flesh with the Vices and Concupiscences.

The Moral REFLECTION.

*because, while
the one leads*

THE Apostle exhorts the *Galatians*, to follow the Impulse of the Holy Spirit, not the Inclination of Flesh; ~~that leads us to Virtue, this to Pleasure; that is, the one conveys~~ us to Heaven, the other to our everlasting Misery. All our Happiness depends on our Obedience to the Call and Inspiration of the Divine Spirit, and all our Misfortune comes from our Compliance with the Inclinations of our corrupt Nature.

condemns

But alas, the Flesh and the Spirit *are Adversaries*: They are continually at Variance: They fight one against the other, and this domestick and civil War only ends with our Lives. There is no Hope of a Peace, nor even of a Truce, till Death puts an End to the Quarrel, and our Flesh lies in the Grave.

This Contest fills our Imagination with strange Ideas of Virtue: It persuades us if we intend to practise it, we must bid Farewel to all Satisfaction, and never expect one Moment of Content or Pleasure. But Oh, my Soul, can this be true? Oughtest thou not to give up all Right to the least Satisfaction in this Life, for an Eternity of Happiness in the other! Though thou didst hang on a Rack forty Years, what Proportion between this Torment, and an everlasting Joy in Heaven.

Even if

But Virtue is not so void of Pleasure, as corrupt Nature and the Devil represents it. Ask the Saints who practised it, and they will tell thee on their own Experience, nothing is more sweet, nothing more pleasant. St. Paul assures us, in the midst of his Labours and Persecutions from *Jews, Gentiles, and false Brethren*, he was replenished with Joy. St. Xaverius a second St. Paul, the Apostle of the *Indies* and *Thaumaturgus* of these later Times, overpowered with the divine Influence, in a holy Transport of Joy cried to God to with-hold his Hand, and moderate the inward Consolation: his Mortality almost sunk under the ineffable Sweetness. Yet good God, what did he not undergo? What Labours, what Persecutions, what Dangers by Sea and Land? How did he ^{mortify} ~~macerate~~ his Flesh with fasting and Disciplines; He refused Nature, not only Superfluities, but even Necessaries: And wholly possess'd with the Divine Spirit, declared a continual War against the Flesh. He acted by the Inspiration of Grace not by the Inclination of Nature. Yet he enjoyed a greater Content even in his Sufferings, than the Sinners in the height of their criminal Pleasures. Is it not worth while to make a Tryal? Does the Difficulty deter Men from the Enterprize, when there appears a Prospect of Gain? Yet what they pursue is inconsiderable, and uncertain: But endeavour to be Virtuous seriously, and you cannot miscarry. The Success depends on your Will, assisted by God's Grace, and this will not be wanting, the Remcompence will be a Peace of Conscience here, and an eternal Happiness hereafter.

The Apostle gives a long Catalogue of the Works of the Flesh, and at the End threatens Hell and Damnation to those that practise them.

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* *Fornication, Uncleanneſs, Impurity, Serving of Idols, Witchcraft, Enmities, Contentions, Emulations, Anger, Diffentions, Sects, Envies, Murders, and the like, which I foretel you, as I have foretold you, that they who do ſuch Things, ſhall not obtain the Kingdom of God.*

Do all thoſe Sins exclude from Heaven? Not always, as ſome ſmall Diffentions, a light Motion of Anger, Jealouſy, or Envy. But they are mortal, when they arrive to ſuch a degree as to extinguiſh Charity. However ~~they are~~ *even in this Circumſtance, though Venial, they are* true even in this Circumſtance, though Venial, and real Offences of his Divine Maſteſty. And this very Thought ſhould keep Chriſtians within the Bounds of Peace, who have received from their Redeemer ſo many Exhortations. nay, ſo ſevere Commands to live in Union and Amity one with another.

But all Acts of Impurity are Mortal, and the Guilty are liable to thoſe Pains St. Paul threatens. Yet, O God! Who would think there was ſuch a Precept? that Miſery, Diſeaſes, and Beggary puniſh'd the Delinquents in this World, and Hell in the next? This unfortunate Sin damns the greateſt Part of Mankind; notwithſtanding the Cuſtom and Frequency of it, all are aſhamed of it: God once puniſh'd it with an univerſal Deluge, he conſumed five Cities with Fire and Brimſtone, and it has drawn down from Heaven almoſt all the publick Calamities on Mankind from the Beginning of the World. Yet, in ſpite of all the Chaiſtifelements in this World, and of Threats of eternal Torments in the next: Men plunge into this Vice, as if there

M 5

were

* *Quæ prædico vobis ſicut prædixi, quoniam quæ talia agunt, regnum Dei non conſequentur.* Gal. v. 21.

were no Prohibition. O dear Christians. act a
 little like Men, and follow not like Beasts the
 Impulse of Sense and Passion, before you give
 yourselves up to this Sin. Weigh seriously what
 you expect from the Offence, and what in Reason
 you ought to fear. You can expect nothing
 but a short Pleasure, followed by a long Remorse:
 With Reason you ought to fear the Loss of
 Heaven, and the Torments of Hell. Both which
 are generally the Doom of those, who remain
 habitually in this unfortunate Disorder. It's
 hard to shake off an ill Habit in any Kind. * *A*
young Man according to his Way, will not depart
from it when he grows Old, says the wise man.
 These Habits we contract in our Youth accom-
 pany us to our old Age, and only leave us,
 when we leave the World: ~~But of all, this sticks~~
 the closest to us: And nothing but an extraordi-
 nary Grace can move us to a sincere Repen-
 tance. It renders us stupid and insensible. It
 stifles not only all Sentiments of Piety; but of
 religion, and you will scarce find one Atheist,
 who was not guilty of this Vice before he denied
 his Creator. Resist therefore the first Tempta-
 tion; when once you are engaged, a Return is
 hard. It's easier far to overcome the Tempta-
 tion, than to leave the Sin.

Never rely on your own Strength, ask Grace
 with Humility and Perseverance. This must be
 your Support: From this you must hope for
 Victory: Fly the Occasion, if you intend to
 stand secure, and cast not a Glance on an Ob-
 ject that awakes your Passion. The Poison en-
 ters through the Eyes into the Heart, and this
 soon

* *Adolescens juxta viam suam, etiam cum senuerit,*
non recedet ab ea. Prov. xxii. 6.

soon catches Infection. And if these once yield, you are undone: Nothing can rescue you from an eternal Misery, but a sincere Repentance. And this is extremely hard, or at least not secure, unless followed by a sincere Confession. Why therefore, Oh, ~~foolish~~ Christian, do you expose your Salvation to the greatest Hazard for a Moment's Satisfaction? Is there any Proportion between an Eternity, and an Instant? Between Torments that never end, and a transient Pleasure?

As the Fruits of the Flesh lead to Damnation, so these of the Spirit lead to Heaven, and the Apostle specifies them in this Day's Epistle. † *The Fruit of the Spirit, is Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Faith, Modesty, Charity.* To the Practice of these the Apostle exhorts the *Galatians*, not by bare Counsels but strict Obligations.

Charity is the Queen of Virtues, and it has two Branches: One regards God, the other our Neighbour. We must love God with all our Hearts, with all our Souls: We must prefer him before all Creatures, and rather chuse to break with them, than to offend him. For this End alone we were placed in this World: We were created to serve and love him here, and to enjoy him eternally in Heaven hereafter. This is the sole end of our Creation, and consequently ought to be our whole Employment. Time was given us to gain a happy Eternity: And if we fall short of this though we gain the whole World, it will avail us nothing. But if we purchase Heaven, though

*continue
Charity*

ad... only

† *Fructus autem spiritus est; Charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, Gal. v. 22.*

Our fortune is

dwell though we lose all here, ~~we are~~ made for ever. Play not then away your Time in vain and childish Amusements; dote not upon Creatures, but give your Heart to God, who made it. This *Christian* he requires, and he alone is able to satisfy it.

O God, thy Greatness and Goodness oblige me to love thee, as well as my own Interest. In thee are centered all the Perfections I admire in Creatures: Thy Bounty is as Infinite as thy Power, and ^{that} ~~thy~~ ^{he has extended to us} ~~Bounty to me equals both.~~ When I was Nothing thou didst give me a rational Being, an Understanding to know, and a Will to love thee. Thou didst raise me to a supernatural End, and didst wash out my Offences with the last Drop of thy precious Blood: Thou hast called me to thy holy Religion, whilst Millions die in Infidelity, and by the Laver of Baptism didst receive me into thy Church, and made me Heir to Heaven, and Child of the most High. Thou hast revealed to me thy Commandments, and daily furnishes me with Grace to observe them: These Favours call for an Acknowledgement, and what can I return but my Heart? my Love? and all the Powers of my Soul? I live by thy Power: I *let us* will for the future, only live for thy Service; to acknowledge my Ingratitude, and thy Goodness; to deplore my Sins, and to pay Obedience to thy Commands.

When the Apostle places Joy among the Fruits of the Divine Spirit, he means ~~not~~ ^{not} that which flows from the Satisfaction of Sense, but from a more sublime Cause: From the Testimony of a good Conscience, and the Practice of Virtue. This is a Gift of God, and the ordinary Recompence of Piety in this World: It surpasses all the Pleasures Sinners receive from their Disorders; and is never followed by Repentance

penitance. It's ^{is} ~~juge convivium~~, a continual Banquet which neither gluts nor surfeits. Oh, what a Transport must this Thought raise. *I have a firm Confidence, that by God's Assistance I am in his Grace.* That if I die this Instant, I shall enjoy that Glory, my God and my Redeemer purchased for me, at the Expence of his most sacred Blood. I have endeavoured to answer the End of my Creation, and Redemption, and have made Use of Creatures, as Steps to Heaven, not as Weights to plunge me into Hell. Such a Thought must needs Throw a Soul into an Extasy of Joy, that has a true Idea of that Happiness God has prepared in the next World, for those who love and serve him in this: If a Friend unexpectedly leaves us an Estate, good God! what Raptures of Joy, does the News raise in us? And yet though it were an Empire, what Comparison between that and Heaven? It may be wrested from us either by Force or Treachery; at least once we must leave it, for nothing passes with us into the next World, but our Virtues and Vices. But Heaven is eternal, and the Joys everlasting; they are not subject to Chance, and are out of the Reach of Accidents. Try at least by a regular and virtuous Life, whether Piety be not more satisfactory than Vice, it's certainly worth the experiment.

Peace is another Fruit of the Holy Spirit, and as it regards ourselves, it's the Effect of a good Conscience. When this flies not in our Face, nor raises Storms and Disorders in our Breast; we enjoy that Peace the Apostle mentions, and our Saviour left his Disciples and all the future Faithful that imitated their Example. * But

* *Pacem relinquo vobis, pacem meam do vobis, non quomodo mundus dat ego do vobis, John. xiv. 2.*

we must speak we of
 But to maintain this Peace with our Neighbour, speak nothing that may offend him, nor hurt yourself. Touch not his Faults though publick, for though you commit in this Case nothing against Justice, you offend against Charity. Support his Defects without Anger or Impatience; if Passion seizes the Heart, ill Language will break out of the Tongue. Fly Raillery as the Plague of Conversation, and the Bane of Peace: ~~These that cannot bear even a Satyr, will not Support a Raillery;~~ a Joke is more sensible to most Men than a Reproach, ~~for that seems to suspect our Wit. And such is our Pride, that we had rather be esteemed Reprobates than Fools.~~ If therefore you intend to keep Peace with your Neighbour, be civil without Affectation, familiar without Rudeness: Praise his Virtues with Prudence; but never talk of his Defects.

Oh, what a heavenly Sight is it, to see Neighbours live peaceably together. It opens a delightful Prospect even to Angels, and has a Shadow of Heaven; where all the Saints enjoy a perfect Calm, and have no other Mind, no other Will, but that of God. Nothing, my Jesus, is able to favour us with such a divine Blessing, but thy Grace, instil it in our Hearts, that we may feel the Effects of it here, and receive the Recompence hereafter.

Patience is a Christian Virtue, and as St. Paul teaches, a necessary Means to obtain the Glory Christ promises those that follow him. * In what Station soever we are placed, Occasions offer themselves to practise this Virtue. Sometimes we

* *Patientia enim vobis necessaria est ut voluntatem Dei facientes, reportetis promissionem, Hep. x. 36.*

we are tortured in Body, sometimes in Mind : Sometimes Malice attacks our Fame, Injustice, our Estate : Poverty oppresses us, and Misery casts us almost into Despair. In these Cases a Christian must turn Necessity into a Virtue, and bear with Resignation to Providence, what he cannot avoid. Nothing happens without God's Permission, and he permits nothing but for our Good ; either to punish our Sins here, that he may spare us hereafter, or to give a Lustre to our Virtues. What a Folly therefore is it to spurn at Providence, to murmur at our Creator, and blaspheme his Name ? Do these Impieties better your Condition ? Or assuage your Sufferance ? No. they augment your Misery by increasing your Sins, and kindle a Fire to torment you in Hell.

Submit therefore to God's holy Will, if not with Joy, at least with Submission : And seeing your innocent Saviour could not enter into his Glory without Suffering, expect not a greater Privilege.

Modesty is a Christian Virtue, and a Fruit of the Holy Ghost ; it regulates not only our exterior, but our interior also. Our Voice, our Tongue, and all the Defects that spring from the Agitation of our Passions. It renders us not only grateful to God, but also pleasing and acceptable to our Neighbour : To practise it, avoid indecency in your Discourse, and Affectation in your Behaviour. Be civil to all, but flatter no Body : Bear ~~no~~ Contradiction without Concern, and if Prudence or Charity require a Reply, return Reason, not Passion. Retrench all Luxury in your Cloaths and Equipage, let them suit, with your State, not with the Rule of Vanity. Nothing makes a greater Impression on Men than a Christian Behaviour, calm and uniform ; nor engages them more to praise

praise God, and love Virtue: It endears us to our Friends, and draws esteem from our Enemies; so that we receive Applause from Men, and shall receive an eternal Reward from God.

In a Word, those that belong to *Christ* * *have crucified their Flesh with the Vices and Concupiscence.* This is the Mark the Apostle gives to distinguish the Disciples of *Christ* from those of the World. If you have followed the Stream of your Passions, courted Pleasure, and regulated your Conduct by the Maxims of Flesh and Blood, you belong to the World, long since condemned by the Mouth of our Saviour. But if you have avoided all these Objects that may endanger Innocence, if you have held a strict Hand over your Senses, and denied them not only Pleasures that are criminal, but innocent, if you have mortified the Flesh to keep it in Subjection, and confined your Desires within the Compass of your Duty, you are *Christ's*; Mortification is the Way that has led all the Saints to Heaven.

O divine Spirit, give me Force to walk in the Way of thy Commandments, Without your Assistance I am not able to make one Step towards my Salvation. Either quell the Rebellion of my sinful Flesh, or give me Grace to overcome it. Give me a true Sense of my Duty, of thy Favours, and of my Ingratitude; That being ashamed of this, and confounded at these; for the future I may love nothing but thee, and fear nothing but to offend thee.

The

* *Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis, Gal. v. 24.*

The GOSPEL of the fourteenth Sunday
after PENTECOST.

St. MATT. Chap. vi. Ver.

24. No Man can serve two Masters. For either he will hate the one, and love the other: Or he will ^{hold to} ~~justify~~ the one, and ^{despise} ~~contemn~~ the other. You cannot serve God and Mammon.

25. Therefore I say unto you, be not careful for your Life, what you shall eat, nor for your Body, what ~~Rayment~~ you shall put on. Is not the Life more than the Meat, and the Body more than the Rayment?

26. Behold the ^{birds} ~~beasts~~ of the Air, ^{for} they neither sow nor reap, nor gather into Barns. ~~Yet~~ your heavenly Father feedeth them. Are not you ^{much} more of ~~value~~ ^{than} they?

And 27. Which of you by ^{taking thought} ~~caring~~, can add to his Stature one Cubit?

28. And for Rayment why are you ^{solicitous} ~~careful~~? Consider the Lillies of the Field how they grow: They labour not, neither do they spin.

29. ^{and yet} ~~But~~ I say to you, that ^{not even} ~~neither~~ Solomon in all his Glory was arrayed as one of these.

30. ^{God so clothe} ~~Now~~ if the Grass of the Field, which is Day is, and To-morrow is cast into the Oven ~~God doth so cloath~~, how much more ~~you~~ ^{ye} of ~~very~~ ^{little} small Faith?

31. Be not therefore ^{solicitous} ~~careful~~, saying, what shall we eat, ^{or} what shall we drink, or wherewith shall we be ~~covered~~ ^{clothed}?

32. For ^{do} ~~all~~ these Things the Heathen ~~doth~~ seek after. For your Father knoweth you need all these Things.

33. Seek

33. *Seek therefore first the Kingdom of God, and ~~the~~ Justice of him: And all these Things shall be given you besides. added unto you.*

The MORAL REFLECTION.

IN this Gospel our Blessed Saviour exhorts his Disciples to withdraw their Affection from things of this World, to employ their Time and Thoughts in the Purchase of Virtue, and he promises Heaven for their Reward in the next World, and Necessaries in this. * *Seek therefore first the Kingdom of God, and the Justice of him, and all these Things shall be given you besides.*

He confutes a Maxim in the first Place, that the Jews followed in his Time, and is embraced by many Christians in ours: That Men may love the World and God, at the same Time; that they may serve the one without displeasing the other. No *Man can serve two Masters.* And the Reason is, because their Maxims are quite Opposite: *Christ* commands Humility, Pardon of Injuries, Abnegation, Mortification. The World laughs at Humility as a Vice, and esteems Pride a Virtue; it preaches up Revenge and stigmatizes Pardon as the Effect of a base Mind. It confines Abnegation and Mortification to Monasteries and Hermits, and places Happiness in the Satisfaction of Sense: What possibility of reconciling Principles so contrary? Humility cannot stand with Pride, nor pardon with Revenge, I cannot practise Abnegation in all Things

* *Quærite ergo primum regnum Dei; et justitiam ejus, et hæc omnia adjicientur vobis. Matt. vi. 33.*

Things and seek my Ease, nor gratify my Senses, and mortify them.

Seeing therefore, O my Soul, thou canst not serve God and the World, into whose Service wilt thou enter? Canst thou balance one Moment upon the Choice? Who deserves the Heart but he who made it? But he who alone is able to content it? But labouring for the World, what wilt thou find but Anguish and Vanity? But a vain Pleasure and a real Misery? Why therefore do I tire myself in the Pursuit of temporal Goods? False and deceitful! Which have nothing durable but the Regret for having abused them? Why don't I turn my Thoughts and my Care towards Heaven, towards these Goods that are everlasting, and which alone can put a Stop to my Desires?

* *You cannot serve God and Mammon.* Our Saviour does not say the Possession of Riches is incompatible with the Service of God; for how many are there in the World, who join great Virtue with plentiful Estates? whose Purse is always open to the Poor; and whose Charity succours the Indigent? But he says you cannot serve God and Riches: You may possess them, but you must not be possess'd by them: You must not turn them into an Idol, nor so tie your Affection to them, that you transgress God's Laws, and break through all the Bounds of Justice to procure or conserve them. As God permits Poverty, so he created Riches, and consequently they are good in themselves though bad by the ill use we turn them to.

Pray

* *Non potestis Deo servire et mammonæ.* Matt. iv. 24.

Pray therefore, neither for Poverty, nor desire Wealth, both Extreame are dangerous: Lay up Treasures in Heaven, which can neither be consumed by Moths, nor stolen by Thieves: There you will enjoy them eternally, without Envy, without Care or Solitude. (But you must leave behind Palaces, Lordships, and all you possess'd here. And what will remain, but a mortal Sorrow for having laid out all the precious Moments of your Life, on Things that deserve no Thought but of Contempt?

Withdraw, O God, my Heart from all worldly Allurements, that cannot render me happy in this World, and will probably make me miserable in the next, I shall be rich if I possess thy Grace, and poor though on a Throne without it.

After that our blessed Saviour had condemned the Love of the World, he blames the Solitude and Uneasiness about those Things, that are necessary, As a Defect of Confidence in divine Providence, and of Submission to its Orders. * *Therefore I say unto you, be not careful for your Life, what you shall eat, nor for your Body, what Rayment you shall put on.*

He condemns not a reasonable Care for our temporal Concerns, nor a moderate Application to them, according to the Rules of the Gospel. Nay he commands it; for to expect that God should provide us all necessities without our Concurrence, is not Confidence in his Providence, but Presumption. But he forbids Inquietude and Anxiety when we have done our Duty,

* *Ideo dico vobis, ne solliciti sitis animæ vestræ quid manducetis, neque corpori vestro quid induamini.*
Matth. vi. 24.

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Duty, which is vain and unprofitable: For by our anxious Cares and Chagrins, it's no more possible for us to procure Necessaries, than to add a Cubit to our Stature. * *Which of you by caring can add to his Stature, one Cubit.*

When you have done your Part, leave the Event to Providence. *The Fowls of the Air neither sow, nor, reap nor gather into Barns, and yet God feeds them all. And can we think he will forget us, made to his Image, and redeem'd by his Blood? Are you not much more of Price than they? He cloaths the Lilies in more glorious Robes than those of Solomon. And if he be so profuse in his Bounty to Flowers, that shine to Day and To-morrow will be cast into the Fire; Will he abandon us whom he has destined to live eternally with him in Heaven.*

Oh my Saviour and my God, your Reasons convince me of Folly and Infidelity, if I abandon not myself to your Providence, and at the same Time persuade me it's by your Command. The Birds of the Air, the Beasts of the Field, and every Part of the Creation, give me the Resolution to cast myself into the Arms of your divine Providence; and to trust you with all my Concerns. You are infinitely rich, you can supply all my Necessities, you are my Father, I know you will, unless I render myself unworthy of your Bounty, by my Sins and Diffidence. † *Seek therefore in the first Place, the Kingdom of God and its Justice, and all these Things shall be given to you besides; our first*
Care

* *Quis autem Vestrum cogitans potest adjicere ad Staturam suam cubitum unum? Matth. vi. 27.*

† *Quærite ergo primum regnum Dei, et hæc omnia adjicientur vobis. Matth. vi. 33.*

Care must be to serve God, and to save our Souls, this is the principal; temporal Things are meer Accessaries, God placed us in this World, meerly to serve him here, and to enjoy him eternally hereafter. This is the End of every Man, the Slave at the Oar and the Emperor on the Throne have no other Business but to serve their Creator, and to save their Souls. All other Affairs are insignificant, unless they tend to this End. *Unum est necessarium*, This is our great Affair, and Eternity of Pleasure will be our reward, if we manage it well: And of Misery if ill. It's our only Affair, for we have nothing else to do, but to love God, and place our Souls in as great Security, as this dangerous World will permit us. And yet Oh God! who would think Christians had the least Tincture of this Belief? (Who would not think they persuaded themselves, they should die like Beasts, they live so like them?) Do they not employ all their Thoughts on Things of this World, without casting an Eye on the Future? Examine their Conduct, view their Employments, and you will find all tends to Grandeur, Pleasure, and Interest. These take up our Thoughts, these run away with our Time, and captivate our Hearts: And if we pray, or perform any Christian Duty, it's only when we have nothing else upon our Hands, or when we are tired in the pursuit of vain Amusements. (So that we only think of God, and our Souls meerly to avoid Idleness.) Yet dear Christian this is thy great Affair: Thy only Affair: Nothing deserves thy Thoughts but this: Nothing thy Care but this. Why therefore art thou so Sollicitous about thy temporal Concerns? Why supinely negligent in those that are eternal?

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Ask a Christian if he intends to save his Soul, he will answer *yes*, in the mean Time not one of a Thousand takes the Way that leads to Heaven. * *From whence comes this cursed Securi-ty* cries out St. Bernard. On what do you ground your Hope? You live among a thousand Enemies, who labour to ensnare you; why then are you so supinely careless? So dangerously secure? Why do you not open as many Eyes, to avoid their Snares, as they lay Baits to surprize you? Alas Ease and Pleasure, raise such Mists you cannot see the Precipice under your Feet.

Take then a Resolution to shake off this careless Humour; fly from the World as *Lot* did from *Sodom*, unless you intend to be involved in its Ruin, that is, abjure its Principles, cast not an Eye back on that accursed Region, condemned by our Saviour *Væ mundo*, lest with *Lot's* Wife, you pay for your Curiosity, and stand a pepretual Monument, to all Posterity, of human Folly, and of divine Justice. (Have Pity of your Soul, *Miserere animæ tuæ*, or else God will have none, nor does that Man deserve any Pity from another, who is so unnaturally cruel, as to allow himself none. When you rise, when you go to Bed, ask yourselves this short Question: Am I not made for Heaven? And if I miss of this shall I not take up my eternal Abode in Hell? Alas yes, what have I done to purchase so great a Happiness? Nothing. What have I not done to incur so superlative a Misery? All Things. If I die in the present State, I am lost and accursed for ever; if I deplore my past Errors and detest them by a hearty Repentance, I

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* *Unde hæc maledicta Securitas? via Impiorum tenebrosa et non respiciunt ubi corruunt. S. Bern.*

am for ever made ; shall I then be so obstinately foolish, as to turn Obstinacy into a Piece of Gallantry ? As to continue in Sin, to avoid the Note of Inconstancy ? No no, I will not lose my Soul for a vain Punctilio. Oh that we would spend some Moments on these Considerations, we should set a greater Price on our Souls, and take more Pains to save them : We should obey our Saviour's Command, and seek the Kingdom of God, before we thought of making any Provision here below.

Nay God has engaged his Word to provide me Necessaries here, if I lend my Care to lay up Treasures in Heaven. Cannot we rely on the Promise of Truth itself ? Can we have a better Security ? Why then do we harass our Bodies with Labour, our Thoughts with Sollicitudes for our temporal Interest, when God so solemnly charges himself with it ? Where is our Faith ? Where our Confidence ? he is Omnipotent, he can keep his Promise, he is Truth, and will.

Take away my God, the Love of my Body, which once will fall to Dust in spite of Doctors and Remedies : And inspire me with a sincere Concern for my Soul : Which has cost thee the Labours of a painful Life : And the Shame of an ignominious Death.

The EPISTLE of the fifteenth Sunday after
PENTECOST.

GALAT. Chap. v. and vi. Ver.

25. *let us also walk*
If we live in the Spirit, *in the Spirit* also
~~let us walk.~~

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26. Let us not be ^{made} desirous of vain Glory, provoking one another, envying one another. — *Brethren, and*

1. If a Man be ^{over-taken} preoccupied in any Fault you ^{taken} that are Spiritual, instruct such a one in the Spirit of ^{meekness} ~~Love~~, considering ~~this~~ ^{also} self, lest thou be ~~also~~ tempted.

2. Bear ye one anothers Burdens, and so you ^{shall} will fulfil the Law of Christ.

3. For if any Man esteem himself to be something, whereas he is nothing, he ^{deceiveth} ~~seduceth~~ himself.

4. But let every Man prove his own ^{work}, and ~~so in himself only~~ he shall have ~~the~~ ^{in himself only} Glory, and not in another.

5. For every one shall bear his own Burden.

6. And let him that ^{is instructed} ~~is catechised~~ in the Word, communicate to him that ^{instructeth him} ~~catechises~~ in all his Good ^{things}.

7. Be not deceived, God is not mocked.

8. For what Things a Man shall sow, those also shall he reap, for he that soweth in his Flesh, of the Flesh ^{also} shall ~~be~~ reap Corruption, but he that soweth in the Spirit, of the Spirit shall reap Life everlasting.

9. And doing Good let us not fail, for in due Time we shall reap, not failing.

10. Therefore whilst we have Time let us ~~work~~ do Good to all, but especially to the ~~Domesticks~~ of Faith.

those who are of the household of the

The MORAL REFLECTION

BE not desirous of vain Glory says the Apostle to the Galatians, that is, lay down all Desire to raise yourself above your Neighbour. Court not the Applause of Men, which cannot add one Grain to your Merit; it's certain this Passion is vain as well as the Esteem it affects: And yet it runs in the Blood of all Men: Desire of Esteem is the first Passion that appears in us, and the last that leaves us. No Vice is more

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foolish,

foolish, nor more unreasonable: (How do Men dote on their Wits, and Women on their Beauty? With what Contempt do they look upon those, who have less? Now what Reason have such People to be vain: Did they procure these Gifts by their Merits? * Alas we owe them wholly to the Goodness of our Creator, Who gave us these Advantages above our Neighbour, they are therefore merely the Effects of his Liberality, not of our Deserts.

Has a Beggar reason to be vain, or to desire Esteem because he has received a greater Alms than his Companions? Ought he not rather to thank the Giver, than to pride in the Gift? And to consider his Misery procured his Alms, not his Merits.

Christian Oh my Maker, ^{we} I had no right to be, much less to be witty or beautiful, or to be endowed with any extraordinary Gifts of Nature. Thou might'st have let me sleep eternally in my Bed of Nothing; or have made me as full of Ulcers as a Lazarus, as poor and as deformed as Job on the Dunghill, and as void of Reason as a Child in the Cradle, my endeavour shall be to thank thee daily for thy Favours; to employ my natural Talents to thy Glory, not to purchase a vain Reputation.

If vain Glory be in itself frivolous, it's dangerous in it's Effects: For it's the Source of Envy and Jealousy, and from these spring the greatest Crimes. *Be not desirous of vain Glory, provoking one another, and envying one another,* nothing is more opposite to Charity, nothing more contrary to Union than these. An envious Man seldom keeps his Passion within his own Breast:
His

* *Ipse fecit nos et non ipsi nos.* Psal. xcix. 3.

His Tongue discovers the Passion of his Heart; it breaks out into Detraction and Calumny and even misrepresents the most innocent Actions as criminal; and thus he breaks the Laws of Charity and Justice: Sows Discord and kindles Feuds and Animositities.

But why do you envy your Neighbour? Is it because God has favoured him with more natural Advantages than you: But why must your Eye be Evil, because God is good? Is he not Master of his own Goods? Why therefore may he not dispose of them as he pleases? He does you no Injustice by being liberal to another? Nor can your Neighbour commit any Offence against you by receiving a Favour, that was not in his Power to refuse. Enjoy with Thankfulness those Gifts of Nature, your Maker has bestowed upon you; employ them to his Glory, and your Salvation, and neither quarrel nor repine at the Distribution.

Do you envy his Station? The Goods of Fortune he possesses, his Reputation: If he has built his Grandeur upon Injustice, and purchased Wealth and Honour by Crimes, he deserves rather Pity than Envy, for he has sold his Title to Heaven, his Soul for Trifles that ~~once~~ he must abandon; that cannot satisfy him even when he has them, and will torment him at parting, and perchance eternally also.

If he has raised his Fortune by honourable and Christian Means, what does it concern you? Because God has prospered his Endeavours why must you repine? Would you be greater if he were less? *Christ* commands you to love your Neighbour as yourself; and consequently to rejoice at his Prosperity as much as at your own. Why then do you transgress this Command, which neither brings you Profit nor Pleasure,

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long

but a continual Torment? Other Sins give some Satisfaction to Sense, but Envy and Jealousy put you on the Rack, and only serve to render you miserable. Envy therefore no Man's Happiness, for if you do, you will certainly lose your own, a hundred Vipers will gnaw your Heart, and consume all Content: And whilst you fancy your Neighbour has too much, you will enjoy nothing.

** If a Man be ^{over-taken} preoccupied in any Fault, you that are Spiritual instruct such a one in the Spirit of Lenity, considering thy own self, least thou be also tempted.*

Now The Apostle here tells us the Obligation we have to correct our Brethren, if by Surprise they fall into any Fault: It's hard to manage a Correction right, and much harder to receive it well. *First*, You must have a Heart full of Love and Tenderneſs for him who is fallen.

Secondly, Let your Remonstrance breath Lenity and Sweetneſs, and let not a Word slip from your mouth that favours of Passion or Harſhneſs; hard Words may raise Anger but not Repentance,

Thirdly, Represent his Duty in private, public Reprehensions though well intended are always taken ill, and generally provoke a Sinner to commit new Faults, but never persuade him to correct an old one. *Fourthly*, Shew no Surprise at his fall, least God permits you to fall into the same Sin, and teaches you not to wonder at another's weakness by shewing you your own.

** Si præoccupatus fuerit homo in aliquo delicto, vos qui spirituales estis hujus modi instruite in spiritu lenitatis considerans te ipsum ne et tu tenteris. Gal. vi. 1*

own. Alas we are all weak, the greatest Saints are guilty of small Sins and capable to commit the greatest, and if they fall not, they must give all the Glory to God's Grace, not to their own Strength.

* *Bear ye one anothers Burthens and so you will fulfill the Law of Christ.* We are all of different Tempers, of different Constitutions, and have all our Failings, and consequently as we cannot please all Men, all Men will never please us; as therefore we desire others to bear with us, so we must bear with their weakness, and suffer patiently their Sins, pardoning those they Commit against us, and imploring Grace for their Amendment; in their Afflictions we must comfort and encourage them to submit with Resignation to the Orders of Providence, and assist them not only with Counsel but even with our Purse, so far as our Ability will permit, and their Necessity requires. This is to fulfil the Law of *Christ*, the Law of Charity so often not only recommended but commanded in the Gospel; it is to carry Perfection to the highest Pitch. *For Charity is the perfection of the Law.*

And because the secret Esteem of ourselves, is the ordinary Source of our Disesteem and Contempt of those who fall into Disorders, The Apostle tells us † *if any Man esteems himself to be something whereas he is nothing, he seduces himself.* Though we lead a more regular Life than our Neighbour, we have no Reason to thank ourselves but God's infinite Goodness and Mer-

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cy,

* *Alter alterius onera portate, et sic adimplebitis legem Christi, Gal. vi. 2.*

† *Nam si quis existimat se aliquid esse, cum nihil sit ipse se seducit. Gal. vi. 3.*

cy. It's he that either hinders Temptations, or gives us Force to overcome them, we have of ourselves the Power to Sin, but it's Grace that enables us to practise Virtue.

Lay down therefore all Thoughts of Pride it becomes not so miserable a Creature: To what Passions are you not subject in your Soul? To what Diseases in your Body? How often have you abused God's Favours? To what a height have you been ungrateful? What an Account must you render of your Infidelities? A short Reflection on these Points, will take down our Pride and teach us Humility.

* *Doing good let us not fail, for in due Time we shall reap, not failing.* Every Moment of our Lives is precious, because by employing it well we may gain an eternal Reward; let not therefore one pass without practising those Virtues, that are suitable to the State in which Providence has placed us: 'Time pass'd returns no more: And consequently the Misemployment is irreparable. Cease not to do Good *for in due Time you will reap the Profit.* When God thinks fit to withdraw you from this World, he will place you in his Glory: And reward your Labours with a Recompence no Man can comprehend but he that enjoys it.

Oh my Saviour, † strike me with a Terror of thy Judgments, that I may never offend thee; give me a true Idea of Heaven, that I may be persuaded to abandon all worldly Happiness to purchase it, shew me my Weakness, that I may
not

* *Bonum autem facientes non deficiamus, tempore enim suo metemus non deficientes.* Gal. vi. 9.

† *Confige timore tuo carnes meas.* Psalm. cxviii.
120.

not confide in my Strength, but put all my Confidence in thy Assistance.

The GOSPEL of the 15th Sunday after
PENTECOST.

LUKE, Chap. vii. Ver.

11. And it came to pass, afterwards he went into a City ~~that is~~ called Naim, and there went with him his Disciples, and a ~~very~~ great Multitude.

12. And when he came nigh to the Gate of the City, behold a dead Man was carried forth, the only Son of his Mother, and she was a Widow, and a ~~great Multitude~~ of the City ^{was} with her. *much people*

and 13. ~~Whom~~ when ~~the~~ Lord ^{saw her he was} ~~had~~ ^{seen} ~~being~~ ^{much people} ~~had~~ ^{seen} ~~with~~ ^{compassion} ~~Mercy~~ upon her: ~~He~~ ^{and} said unto her weep not.

14. And he came near and touched the ~~Coffin~~ ^{coffin}, *liev* and they that carried it stood still: And he said young Man I say ~~unto~~ thee arise

15. And he ~~that was~~ ^{delivered} Dead sate up, and began to speak; and he ~~gave~~ ^{delivered} him to his Mother.

16. And ~~Fear~~ ^{delivered} took them all, and they magnified God, saying, ~~that~~ a great Prophet is risen among us, and ~~that~~ God hath visited his People.

and there came a fear on them all: And they glorified

The MORAL REFLECTION.

THIS dead Man is an Emblem of the State of a Sinner; Sin separates the Soul from God, as Death separates it from the Body, it takes away all Sentiment of God, as Death bereaves the Body of all feeling of the sensible Objects: Ah Christians who live in Sin, look on

this young Man stretch'd on a Bier, and you will see a lively Image of yourselves: For as St. Chrysostom remarks *though you are not laid out in a Sepulchre nor eaten by Worms, you are notwithstanding Dead, and in a far worse Condition than the Dead; though Worms gnaw not your Flesh, Passions tear our Soul: You are buried in Sin, and you are your own Grave.*

Our blessed Saviour met this Dead Corps, his Goodness sought the Occasion, Chance did not offer it; and his Power restored it to Life, he alone is Master of Life who overcame Death by dying, and triumphed over it by his Resurrection.

The Tears of the Mother soften'd our blessed Lord's Heart, and moved him to Compassion. * *Whom when the Lord saw being moved with Mercy upon her, he said unto her weep not.* Our Saviour does not condemn all Sorrow at the Death of our Relations, for it would be a kind of Inhumanity not to drop some tears at parting with Persons so dear, but he would have us keep a Moderation, and not fly out into Murmurs or Exclamations against Providence, but receive the Loss with patience and Submission to his Orders.

He teaches us to comfort our afflicted Brethren, to visit them and not to wait to dry their Tears, till they come and shed them in our Bosoms: He teaches us to deplore the Death of our Brethrens Souls, to pray for their return to Grace, What Desolation, good God, do we daily see in Families, at the Death of an only Son, who perchance had been dead to Grace some
Years;

* *Quam cum vidisset Dominus, misericordia motus super eam, dixit illi noli flere, Luc. vii. 13.*

Years; and yet who was touch'd at this Misfortune, though ten Times grater than his natural Death? *he came near and touch'd the Coffin.* This Method God takes to raise a Sinner from the Death of Sin, to the Life of Grace, he approaches by his Mercy, he touches him with his Grace, he raises his Conscience against him, he lays before him the Danger of his State, the Pains of Hell, the Joys of Heaven, he inflames his Will, he cries out *young Man I say unto thee arise*, yet alas these Solicitations are unprofitable unless we hear his Voice, and make the last Effort to rise from the Grave in which our Sins have buried us.

Why are we more insensible dear Christians than the Dead? This young Man heard and obeyed the first Call * how often has he repeated to us *young Man I say unto thee arise*, leave your Disorders, return to me: And how often have I been deaf to his kind and merciful Invitations? Shall we be always obstinate? always rebellious? he calls this Moment upon you, why do you not answer? He bids you arise, why will you disobey? Perchance this may be the last Favour, do not neglect it, he may perchance for the future be as deaf to your Tears as you are to his Inspirations, and not only refuse you Assistance when you ask it, but laugh at your Misery. † Oh terrible Menace! Follow therefore at present the Apostles Counsel, † you that sleep in Sin that are dead to Grace, awake from your Lethargy and embrace thole

N 5

Inspiration.

* *Adolescens tibi dico surge*, Luc. vii. 14.

† *Deridebo in interitu vestro*. Prov. i. 26:

† *Surge qui dormis et exurge a mortuis et illuminabit te Christus*. Ephes. v. 14.

Inspirations *Christ* infuses into your Soul: Stay not till the Disease grows stronger upon you: And God's Mercy less: Tire not his Patience by unreasonable Delays, which generally end in a final Impenitence.

The Tears of the Mother procured the Life of the Son, and our Saviour return'd him to her alive as the Reward of her Sorrow. *And he gave him to his Mother.* *Christ* restores every converted Sinner to the Church his mother, who by her Prayers and Tears obtained his Conversion: Oh with what Tenderness of Affection ought every Sinner to love so kind a Mother, who is not content to deplore the spiritual Death of her Children, but prays daily for their Resurrection. Let us learn from our Mother the Church, to pray for all our Brethren, for those that are departed this Life, that God may place them in Glory. For those that live up to the Precepts of the Gospel, that he may crown their Virtues with Perseverance. And for those that sleep in Sin that he may be pleased to awaken them, and to soften their Hearts, to accomplish by a sincere Repentance their Conversion.

We cannot employ our Charity more advantageously, nor more gratefully to our blessed Lord: He desires the Conversion of every Sinner: * *I will not the Death of a Sinner, but his Repentance*, and has shewn it by laying down his Life; an infinite Price for their Redemption. He assures us, Heaven rejoyces at the Return of a Sinner: How therefore can we gratify our Saviour more efficaciously than by imploring his Mercy for our stray'd Brethren, than by desiring him

* *Nolo mortem impii sed magis ut convertatur et vivat.* Ezech. xxxiii. 11.

him to cast an Eye of Compassion upon their unfortunate State, and to withdraw them from the Danger of perishing eternally.

Oh, my Saviour, in the first Place, from the Bottom of my Heart, I conjure you rather to strike my Body dead, than to permit me to murder my Soul by Sin: Or if I am so unfortunate, in spite of thy divine Assistance, as to turn a Homicide of myself. Raise me to Life by a quick and sincere Repentance.

In the second Place, I join my Prayers to those of the holy Church, for all those that live in thy Displeasure, by transgressing thy just and righteous Commands.

Restore them to their Mother, who deplores their Death, and begs thy Goodness to raise them, that they may persevere here in thy Grace, and live eternally hereafter in thy Glory.

The EPISTLE of the sixteenth Sunday after
PENTECOST.

EPHESIANS, Chap. iii. Ver.

13. *For which Cause I desire that you faint not in my Tribulations for you, which is your Glory.*

14. *For this Cause I bow my Knees to the Father of our Lord Jesus Christ.*

15. *Of whom all Paternity in the Heavens and in Earth is named.*

16. *That he give to you according to the Riches of his Glory, Power to be fortified by his Spirit in the inner Man.*

17. *Christ to dwell by Faith in your Hearts, rooted and founded by Charity.*

18. *That you may be able to comprehend with all*

all the Saints, what is the Breadth, and Length, and Height, and Depth.

19. *To know also the Charity of Christ, surpassing Knowledge, that you may be filled unto all the Fulness of God.*

20. *And to him that is able to do all Things more abundantly than we desire or understand, according to the Power that worketh in us.*

21. *To him be Glory in the Church, and in Christ Jesus, unto all Generations, World without End. Amen.*

The MORAL REFLECTION.

OUR Saviour foretold what Persecutions this great Apostle should undergo for the Propagation of his Gospel, and the Event proved the Truth of the Prophecy. He gives us himself a Catalogue of his Sufferings, and what is strange, he recounts with Joy, what one can scarce read without Compassion. He feared lest his new Converts should take Scandal at this Conduct of God, and waver in Faith, as if either he had not Power to protect his Servants, or wanted Goodness to defend them. He conjures them therefore not to faint in his Tribulations: Which he underwent for their Conversion, but rather to glory, *which is your Glory.* That is, lose not Courage, when you see me suffer all that Malice can invent, or Fury can put in Execution: It's for your Sakes I suffer, it's to procure you the Glory of being Children of God, Members of *Christ's Church*, and Heirs of Heaven.

Acknowledge, Oh Christian, the Greatness of this Favour, and admire God's Bounty, who has been more good, more liberal to you, than
to

to many Thousands whom he has left in Infidelity. Stoop not to any Thought that's human or sensual, but raise thy Thoughts above Earth, and fix them in Heaven, where thou art called. Ah, how can a Christian neglect all the Advantages he has received to save his Soul, and take all possible Means to damn it? He would be excusable if he wanted them, and perchance less criminal if he did not believe them. But Oh, to believe as a Christian, and to lead the Life of a Pagan, is a Crime unpardonable.

The Apostle with bended Knees, asks of God for the *Epheſians* three Things, which all Christians should every Moment ask for themselves, that * *he give you according to the Riches of his Glory, Power to be fortified by his Spirit*, in the inward Man. That he whose Power has no Bounds, whose Bounty has no Limits, would so fortify them with his Grace, that they would overcome all Temptations. Oh, that we had as much Charity for ourselves, as St. *Paul* had for his Converts, we should not so often make false Steps; so often scandalize our Neighbour, and expose our Souls to the utmost Hazard, by transgressing our Duty and God's Commands.

He knew the Weakness of his Converts Without the Assistance of Grace they could not possibly practise any Christian Virtue, but would certainly fall into Sin: And therefore he redoubles his Prayers to the Father of our Lord, to draw from Heaven his divine Assistance: We are convinced of the Necessity of Grace, no less than

* *Ut de vobis secundum divitias gloriæ suæ, virtute corroborari, per spiritum ejus in interiorem hominem, Eph. iii. 16.*

than St. Paul. We fall into Disorders with it: And how should we stand against Temptation without it? Why then do we not bend our Knees with St. Paul, to the Father of Mercies, to procure this Gift for ourselves, which he so earnestly begs for others? Our own Salvation concerns us more nearly than that of our Neighbour. Why then are we not more solicitous to obtain so necessary a Request? If we are sick we pray for Health: If we have in hand a Business of Importance, for a happy Success. Is the Health of the Body comparable to that of the Soul? Or any temporal Concern to that of Eternity? Why then, dear Christian, are we so diligent on the one Hand, so negligent on the other? Change therefore your Solitude: In the first place secure your Soul, and then think of those Things which only concern Time. To resist Temptations and to avoid Sin, beg the Divine Assistance, with Humility, Faith and Perseverance, he has promised it on these Conditions; and he cannot break his Word.

The second Petition of the Apostle is, that * *Christ dwell by Faith in your Hearts, rooted and founded by Charity*: Tho' Faith be necessary to Salvation, it's not sufficient. St. James has writ an Epistle to prove this Article of Christian Belief: And though St. Paul tells us, *without Faith it's impossible to please God*: He assures us without Charity it will not do. Although we have Faith strong enough to move Mountains, although we give all our Wealth to the Poor, and our Bodies to the Fire for *Christ's* Sake, without
Charity

* *Christum habitare per fidem in cordibus vestris, in Charitate radicati et fundati. Eph. iii. 17.*

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Charity we see nothing, these Actions may conserve us in the Esteem of Men, but are not of Value in the Sight of God.

Say not then, I believe, therefore I shall be saved. St. James will answer, † *The Devils believe and tremble too*: And yet they will never find Mercy. God's Works must enliven your Faith, or else it's dead: Believe all the Church teaches, and practise all the commands. Render God Master and sole Possessor of your Hearts, love no Creature but for him, and him for himself. Thus your Faith will not be steril, but profitable: *It will be rooted and founded in Charity*, which is the highest Perfection, and the Accomplishment of the Gospel.

The Third, † *To know all the Charity of Christ, surpassing Knowledge, that you may be filled unto all the Fulness of God*. It's strange that those, who make Profession to believe in *Jesus Christ*, who acknowledge him to be the Son of God, their Redeemer, their Advocate, shew him so small Affection, so little Gratitude. But the Reason is, we seldom recollect ourselves, we never seriously consider the Obligations we have to this divine Person, to this infinite Bounty, for if we did, we should melt into Love, direct all our Actions to his Glory, and consequently receive of his Goodness, *all the Fulness of God*, *Know therefore the Charity of Christ*; he has given us his Life, and his bitter Death, to obtain of his Father all Grace necessary for our Salvation: Our Ingratitude
does

* *Et dæmones credunt et contremiscunt.* Jac. ii. 19.

† *Scire etiam supereminentem scientiæ charitatem Christi, ut impleamini in omnem plenitudinem Dei.* Eph. iii. 19.

does not tire his Goodness, he not only receives us, but assists us to return. He receives us into his Favour, if we sincerely ask it, and will into his Glory, if we persevere in his Grace; in fine from him we have received our Being, and of him we hope to receive Glory. The Profit of all his Merit is ours, he only reserves to himself the Glory. St. Paul has Reason to say the Charity of Christ *surpasses human Comprehension*, for who can conceive that an infinite Majesty should (if I may say so) doat to such a Degree on us vile Creatures, as to do for us all Christ has done, and to undergo all he has suffered?

But who can comprehend on the other Side, our strong Obstinacy, who by all these Favours cannot be won to love so great so amiable a Benefactor. Ah let us blush and cover our Faces for Shame of our past Infidelities and Boldness, and resolve for the future to love nothing but *Jesus*. Offer up to his Glory every Action of the Day, his Merits make them acceptable, his Grace gave you the Power and his Goodness the Will to do them. Withdraw your Heart from all Creatures, to consecrate it wholly to his Love, it was made for him, he desires nothing else, and he alone deserves it.

The GOSPEL of the sixteenth Sunday after
PENTECOST.

St. LUKE, Chap. xiv. Ver.

1. *And it came to pass, when Jesus entered into the House of a certain Prince of the Pharisees upon the Sabbath to eat Bread, and they watch'd him.*

2. *And*

2. And behold there was a certain Man before him that had the Dropsy.

3. And Jesus answering spoke to the Lawyers and Pharisees saying, is it lawful to cure on the Sabbath.

4. But they held their Peace, but he taking him healed him and sent him away.

5. And answering them he said, which of you shall have an Ass or an Ox, fallen into a Pit, and will not presently draw him out on the Sabbath Day.

6. And they could not answer to these Things.

7. And he spoke also to them that were invited, a Parable marking how they chose the first Seats at the Table, saying to them.

8. When thou art invited to a Marriage, sit not down in the first Place, lest perhaps a more Honourable than thou be invited of him.

9. And he that bade thee and him come, and say to thee, give this Man Place: And thou begin with Shame to take the last Place.

10. But when thou art bidden go sit down in the lowest Place, that when he that invited thee cometh, he may say to thee, Friend sit up higher, then thou shalt have Glory before them that sit at the Table with thee.

11. Because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

The MORAL REFLECTION.

A Prince of the Pharisees invited our Saviour to Dinner, and he accepted of the Invitation, One would have thought either Charity Esteem or at least Civility moved this Doctor of the Law, but no: They watch'd him, not to observe the Majesty of his Person, not to profit by the

the divine Oracles that dropt from his Mouth, nor to draw Edification from the Sanctity of his Actions; their Design was to criticise upon every Motion, and to find him (if possible) guilty of some Transgression, and to blame his Conduct.

Oh how many in the World imitate the Example of this treacherous *Pharisee*? They profess astrict Friendship to their Neighbour, nothing more undermining than their Hearts. They insinuate themselves into his Familiarity meerly to be Masters of his Secrets, and are sure to disclose every Failing, *they watch him*.

This is (as *Judas* did our Saviour) to betray a Friend with a Kiss, it's not only a disingenuous Proceeding, but Unchristian also. What does your Brother's Faults concern you? If he has done ill, God will call him to Account, he must answer at his great Tribunal: His Case deserves your Pity not your Blame, God has made you Judge of your own Faults, but not of those of other People: Oh that we would set a Watch upon ourselves, examine our Transgressions, we should neither have Time nor Reason to observe those of our Brethren. But if you will observe your Brother, observe his Virtues, not his Vices to profit by those, not to censure these.

Seeing the World is so prone to observe, it's our Duty to regulate our Words and Actions, with such Circumspection and Prudence, that even our Enemies cannot put on them a false Construction, and that others may be moved to follow our Example.

The *Pharisees* made no Scruple to misconstrue all our Saviour's Actions, were nice to Excess in the Observation of the Sabbath: And therefore he asked them *is it lawful to cure on the Sab-*

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batb: He intended by this Question to correct their Error, to put them to the Blush, and to shew by their own Practice the curing of a sick Man on the Sabbath, was no more a violation of it, than the watering their Cattle, or drawing them out of a Pit into which they were fallen. * *Which of you shall have an Ox or an Ass fallen into a Pit, and will not presently draw him out on the Sabbath.* They durst not endeavour to justify their Error, and yet would not abandon it, our Saviour *taking him healed him*, he had more regard for the Misery of the Patient, than for the unreasonable Scandal these Men would take at his Charity. Because these Rigorists have no Compassion, must *Christ* have no Pity? They that seem so zealous for the Observation of the Sabbath, forget these Maxims when Interest lies at Stake, when the Question is to take Care of their Cattle, and this is the Conduct of all their Descendants, who imitate the unchristian Zeal of these *Pbarisees*. You'll not find one of a Thousand who drops not Security, when it will not stand with his Interest.

The Ministers of the Church must imitate our Saviour, not the *Pbarisees*, they must receive Sinners with Sweetness and Charity, to cure them, not with Severity to exasperate their Wounds and to render them incurable.

Oh how many see we, who scruple at Trifles, and make no Difficulty to transgress the most important Precepts of the Law? Who in our Saviour's Expression strain at Fleas, and swallow Camels? Distractions trouble some, and yet they

* *Cujus vestrum aut Asinus aut bos in puteum cadit et non continuo extrahet illum die Sabbati.* Lu xiv. 5.

they give up all their Time to temporal Concerns, without Remorse, as if their great Affair lay in this World, and that they had nothing to fear, nothing to hope for in the other: How many accuse themselves for being less charitable to the Poor, who stick not to over-reach their Neighbour (in Suits of Law often unjust on their Sides, and seldom necessary,) and yet never think of Restitution. An Omission of some religious Duty puts many on the Torture, but to pass whole Months in Visits, Feasts, nay and Taverns also, gives them no Check, no Remorse: Women make a Conscience to omit their Beads, but none to defame their Neighbour, (to sling away considerable Sums on vain and superfluous Ornaments, nay and to play their Husbands into Prison, and their Children into Beggary: Such People have Pharisaical, that is, false Consciences: they tremble at Shadows and fear not real Dangers. They *strain at Fleas and swallow Camels.

Imitate not dear Christians the *Pharisees* in this Day's Gospel, who made no Scruple to observe our Saviour, that they might find something to Censure, nor made none to blame his Charity, for curing a poor Man, on the Sabbath, as if God forbid to shew on that Day as much Concern for Men, as they had for their own Cattle. Regulate your Conscience, condemn your Failings, but meddle not with the Actions of other Men, till you can search their Hearts; you are no competent Judge, pretend not Zeal for their Good, it's hard to distinguish often-

times

* *Excolantes Culicem Camelum autem glutientes.*
Matth. xxiii. 24.

times true Zeal from real Malice, and the Observers of anothers Conduct seldom intend to correct Faults, but meerly to find them.

Our Saviour ends this Gospel with a Parable to teach the *Pharisees* (the proudest of Men) Humility. † *when thou art invited go sit down in the lowest Place, that when he that invited thee cometh, he may say to thee Friend sit up higher, then thou shalt have Glory before them that sit at Table with thee.* Our Lord not only recommends to us to take one of the last Places, but the very last, he will have us to esteem ourselves not only inferior to some, but even to all. There is no Danger says St. Bernard to humble ourselves as much as we can: But there is to raise ourselves never so little, a Man (continues this Father) who passes through a low Door, risques nothing by stooping too low, but he may hurt himself who stoops not low enough.

One would think this Virtue so grateful to God, so necessary to Christians, were not hard. We are born in Sin, subject to a thousand Infirmities, what are all temporal Advantages but vain Toys, of no Price, because of no Duration; the very Gifts of Grace are meer Gratuities, and easily lost. Therefore to be humble we need only know ourselves: If I have a mind to raise myself how many Obstacles? How many Rivals stand in my Way? But if I endeavour to humble myself, no Body takes it ill, no Body opposes himself.

Oh

† *Sed cum vocatus fueris vade, recumbe in novissimo loco, ut cum venerit qui te invitavit dicat tibi: Amice ascende superius tunc erit tibi gloria coram simul discumbentibus, Matth. xiv. 10.*

Oh dear Lord, let me know myself and know thee, thy example will teach me Humility, and my own Baseness will defend me from Pride, when I see my God humbled to the very Death of the Cross, can I vile Worm affect Greatness? Humble me O God in this World, to glorify me in the other.

The EPISTLE of the 17th Sunday
after PENTECOST.

EPHESIANS, Chap. iv. Ver.

1. *I therefore Prisoner in our Lord beseech you that you walk worthy of the Vocation, in which you are called.*
2. *With all Humility and Mildness, with Patience supporting one another in Charity.*
3. *Careful to keep the Unity of the Spirit in the Bond of Peace.*
4. *One Body and one Spirit: As you are called in one Hope of your Vocation.*
5. *One Lord, one Faith, one Baptism.*
6. *One God and Father of all, which is over all and by all and in us all.*

The MORAL REFLECTION.

THE Apostle conjures the *Ephesians* with all the tenderness imaginable, to lead Lives worthy of the Sanctity of the Religion they professed: This Exhortation regards all Christians, who by Baptism enter into the Family of *Christ*, and into all the Obligations of his Religion, on the sacred Font we renounce the Devil, the

World

World and the Flesh, to consecrate ourselves wholly to *Christ*; on this Condition he receives us into his Church, and adopts us for his Children. We are therefore wholly his, and must square our Lives by those Rules he has left us in the Gospel. It's not only a high Disobedience, but an Injustice to follow, from Morning to Night, Humour and Fancy: To be solicitous to advance our Interest, and unmindful of his Glory. The Apostle tells us we *belong not to ourselves but to Jesus Christ*. He must therefore regulate all our Actions, the Use of our Wealth, our Employment, and in a word our whole Conduct. This is to live like a true Christian, to live worthy of our Vocation, to walk the short Way to Heaven.

By Baptism I acknowledge *Jesus* for my Doctor, my Master, my Father, my Lord. These Qualities oblige me to have a true Zeal for his Interests, to love and please him, to respect his Orders, to obey his Commands, (those he has left us in his Gospel; these are our Rule, to these we must conform our Lives). Give me O *Jesus*, a lively and generous Love for thee, that I may say to my last Breath, *Jesus is mine and I am his*, let me not blush to profess I am thy Disciple, but give me Courage to glory in the Profession, and rather to lose my Life than to abandon my Duty.

You have made me my God a Christian, let not this Favour turn to my Misfortune, nor draw upon me a more severe Judgment, and a more terrible Damnation, than that of Infidels and Pagans. Give me such a supply of Grace, that I may fulfil all the Duties of my Profession, that all my Actions be as Holy as the Name of Christian I have the Honour to bear, that I may live
and

and die in the Observance of thy Law, and afterwards enjoy the eternal Reward in Heaven, which thou hast prepared for those that live up * *unto the Vocation on Earth into which thou hast called them.*

The Apostle recommends particularly Humility, Mildness, Patience, and Charity. † *With Humility, Mildness, and Patience, supporting one another with Charity.* These Virtues he inculcates almost in every Chapter of his divine Epistles, and conjures his Converts to practise them, *he learnt this Doctrine from his Master † learn of me for I am meek and humble.* He sets us his Life for a Pattern, and commands us all to imitate it.

We must therefore never seek Honour and Applause, but even reject it when offered, if God's Glory does not oblige us to receive it. Thus our blessed Saviour who had right to the Empire of the World, refused the small Kingdom of *Juda*; he ordered his glorious Appearance on *Tabor*, to be kept secret; when he healed the Sick how often did he either command them to keep their Miracle to themselves, or ascribed it to their Faith § *your Faith has worked the Cure*, although his Goodness and Power, were the only Cause of his Cure. Thus did
our

* *Unusquisque in qua vocatione vocatus est in ea permaneat,* 1 Cor. vii. 20.

† *Cum omni humilitate et Mansuetudine cum patientia supportantes invicem in Charitate.* Eph. iv. 2.

‡ *Discite a me quia mitis sum et humilis corde.* Matth. xi. 29.

§ *Fides tua salvam te fecit.* Luc. viii. 48,

our blessed Lord refuse Honour he so justly deserved; he dropt Favours wherever he went, and would not even receive the Glory.

Secondly, We must receive Humiliations with Submission, although we have given no Occasion; how often has our Saviour been in these Circumstances? We must love those that condemn us, and do those all the good Turns we are able, who endeavour to impair our Reputation. In fine, if we intend to be truly Humble, we must have no other Passion but to die to ourselves, and to offer to God's Glory (without any Fault on our Side) our Fame, Reputation, and all that is most Dear. Oh how hard is the Practice of this Virtue! Yet how necessary for those who aspire to the Perfection of the Gospel, and to the Imitation of our Saviour? God stooped so low as to assume my Nature, to live in Contempt, and to die on a Cross for my Sins; and shall I repine to be humbled, to be reviled for my own? I have often deserved Hell for my Transgressions, why therefore shall I not bear Humiliations from Men to expiate my Offences, and to return into the Favour of God?

Patience, says St. *Paul*, is necessary,* we are subject to so many Accidents from without and within us, that without this Virtue, there is no Happiness, no Content even in this World. Some are betray'd by Friends, others are circumvented by Enemies; one loses a suit in law: Another a Son the Hopes and Support of his Family. How many groan under the cruel Pangs of the Stone, and the Torture of the Gout; what Remedy against these so sensible Disasters, but a

O

Christian

* *Patientia enim vobis necessaria est.* Heb. x. 36.

Christian Patience? Murmurs, Complaints, and Blasphemies against Providence, only serve to irritate the Evil, and to make us miserable in the next World, as well as in this.

Raise Oh Christian, thy Eyes and Heart to Heaven, address thy Prayer to him without whose Permission no Misfortune can befall thee, tell him, you know my Weakness, O my God, and the Weight of the Evil that oppresses me, I believe the Kingdom of Heaven cannot be gained but by Force and Violence, I acknowledge this Truth so ungrateful to Nature! But alas, I fail in the Practice! Intent on my Evil I am harass'd with Chagrin, and spend those Moments in Complaints, which I should with Patience lay out for the Purchase of a happy Eternity.

Oh my God, I am confounded when I consider the Courage of thy Saints, and compare their Patience with my Cowardice. Thy Martyrs suffered with Joy, Malice could not invent more Torments than they overcame, their Constancy tormented their very Tormentors, and though they fell in the Combat, they went off victorious. Oh how many of thy Servants have fallen on a sudden from the Top of Glory, to the very Bottom of Contempt, from Wealth into Indigence? Persecuted on all Sides, they blessed thy Conduct, and forgetful of their Sufferings they seem'd only concerned for their Enemies Sins. I aspire to their Glory: Why therefore do I refuse to imitate their Example? Oh I condemn my Impatience! And bless thy Providence for putting me in the Way to Heaven, in which all thy Saints and thy only Son our Saviour have walk'd. All the Sufferings here, bear no Proportion with those my Sins deserve, nor with that Glory thy Servants enjoy in Heaven.

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I therefore put myself intirely into the Hands of thy Providence: I only beseech thy Goodness to fortify my Weakness, and I beg this Favour by the Merits of thy only Son, and my Saviour.

* *Be careful to keep the Unity of the Spirit in the Bond of Peace*, and the Motive the Apostle brings is *that there is one Lord, one Faith, one Baptism*, and that we are all called to the same Inheritance, *you are called in one Hope of your Vocation*. We are Servants to the same Master, Professors of the same Faith, Members of the same Body: And designed for the same eternal Felicity. These Relations should unite our Minds, and stifle all Resentments which may rise from our different Tempers, Inclinations or Interests.

But O God, nothing but thy divine Hand can draw this Christian Concord, from such a Discord of Humours, if we are left to ourselves, our Actions will clash as well as our Natures, we shall be at Variance with ourselves, and much more with our Neighbour.

The G O S P E L of the seventeenth Sunday
after PENTECOST.

MATTH. Chap. xxii. Ver.

34. *The Pharisees bearing he had put the Sadducees to silence, came together.*

35. *And one of them a Doctor of the Law asked of him tempting him.*

O 2

36. *Master,*

* *Soliciti servare unitatem spiritus in vinculo pacis, unus Dominus, una fides, unum Baptisma, Eph. iv. 5.*

36. *Master, which is the great Commandment in the Law ?*

37. *Jesus said to him, thou shalt love the Lord thy God from thy whole Heart, and with thy Soul, and with thy whole Mind.*

38. *This is the greatest Commandment and the first.*

39. *And the second is like to this, thou shalt love thy Neighbour as thyself, on these two Commandments depends the whole Law, and the Prophets.*

The Moral REFLECTION.

THE Subject of this Gospel, is not different from that of the Twelve, both mark the two great Precepts of the Gospel, the Love of God above all Things, and of our Neighbour. On these the whole Law depends, their Observance or Transgression are inseparable. * *If any one says he loves God, and at the same Time hates his Brother he is a Liar, for he who loves not his Brother, how can he love God?* This the peculiar Precept of our Saviour; in the old Law it was written love your Friend, but *Christ* has raised it to a higher Perfection, love even your Enemies; this Charity pure and disinterested is the proper Character of a true Christian.

What an Illusion my God, to persuade myself I love you, that I have Virtue and Religion, when I feel within me Aversions, when I find my Heart torn with Jealousy, and triumph in my Brethrens Misfortunes! no though in this Disposition I give all my Wealth to the Poor, though

* *Si quis dixerit quoniam diligo Deum, et fratrem suum oderit mendax est,* 1 John iv. 20.

though I practise all the Austerities of the ancient Anchorets, and even lose my Life for thy Sake, I am dead to thee. *

How few my God, have this divine Virtue, even of those who are the greatest Pretenders to Piety And set up for Zealots? yet without Charity, all is insignificant, all Illusion? Interest banishes it from the Hearts of some, Passion quite extinguishes it in others, Caprice and ill Humour in most. Did Detraction ever spread wider than at present? Does it not infect all States, all Conditions? Is it not the common Theme of Discourses? And are we ever more eloquent or witty, than when we either blacken or rally our Brethren? Suppose they have fallen into Weaknesses, does not Charity oblige us to excuse their Faults, and does it not forbid us to divulge them? At least if we take our Neighbour's Lives to Pieces, is it not more Christian to take Notice of his Virtues, which perchance are oftentimes more obviousthan his Defects, and deserve more Praise than Blame? But Oh my God, what an Illusion is it to decry my Brother out of a Pretext of thy Glory? Yet how many take Vice for Zeal, and break thy Law of Charity, to vindicate as they pretend thy Honour? if we decry a Brother out of a Motive of Charity, why do not we practise the same Virtue towards ourselves? we cannot be ignorant of our own Faults, why do we not proclaim them? Why do we not decry our Conduct, and blame our Ingratitude?

Alas, we are so nice of our own Reputation, that we can scarce overcome ourselves, so far as

O 3

to

* *Qui non diligit manet in morte*, 1 John iii. 14.

to discover our Faults even in the Tribunal of Confession, although God commands, although he promises to receive us in Favour, although we know the Priest is bound to Secrecy; yet even here after a long Strife between Nature and Grace, we wrap our Sins up in the softest Terms, and are so far from decrying ourselves, that we bring criminal Excuses, and add to our former Sins a new Sacrilege. Pretend not therefore true Charity, nor the Glory of God, nor a Desire to amend a stray'd Brother: This is a weak and foolish Pretence, yet common even among the Pretenders to Virtue. Oh how many does a false Zeal lead into real Crimes! How many apparent Virtues are base Crimes! Love of our Neighbour is an indispensable Duty, as well as that of God, nor is it lawful on any Pretence to violate it.

O good God! How guilty am I in thy Sight of the Breach of this divine Precept; I acknowledge myself Criminal, and humbly beg Pardon for my Offence. I have not loved thee, because I have not loved my Brother. I confess my Crime, and fly to thy Mercy for Forgiveness: I will not only abstain from offending him, but study to perform all the Duties of a Christian in his Favour. I will assist him by my Counsel, relieve him with my Purse, rejoice with him in his good Fortune, comfort him in his bad; and if it's not in my Power to retrieve his Misery, I will not deny him at least Compassion.

Be not the support of your

The EPISTLE of the eighteenth Sunday
after PENTECOST.

COR. Chap. i. Ver.

4. *I give Thanks to my God always for you for the Grace of God that is given you in Jesus Christ.*

5. *That in all Things you may be made rich in him, in all Utterance, and in all Knowledge.*

6. *As the Testimony of Christ is confirmed in you.*

7. *So that nothing is wanting to you in any Grace, expecting the Revelation of our Lord Jesus Christ.*

8. *Who also will confirm you unto the End without Crime, in the Day of the coming of our Lord Jesus Christ.*

*waiting
for the
manifestation*

The MORAL REFLECTION.

ST. Paul sets here the Model of a true Piety; which consists not only in returning our Creator continual Thanks, for the Graces and Favours he is pleased to bestow on us, but also for those he imparts to others. * *I give Thanks to my God always for you for the Grace of God that is given you in Jesus Christ.*

Alas, I am so far from acknowledging with Thanks, the Graces, O my God, you do others, that I am even unmindful of those you do me. My whole Love is a continual Train

O 4

of

Life

* *Gratias ago Deo meo semper pro vobis in gratia Dei quæ data est vobis in Christo Jesu, 1 Cor. i. 4.*

of thy Favours: Every Moment is marked by some Effect of thy Kindness! And yet for so many 'Thousand, how often have I seriously returned Thanks? As every Moment is signalized by some Favours, so I should consecrate every Moment to Acts of Gratitude; an Acknowledgment of past Graces is a Motive to Liberality for the future. But my Infidelities, O God, have stopt this Source; and if you continue your Favours, I owe them not to my Deserts, but wholly to your Bounty.

Take, O Father of Mercy, these Resolutions in Part of some small Satisfaction for my former Ingratitude.

I will with thy Apostle implore thy Grace for my strayed Brethren, and pray for their Conversion, and praise thy Goodness for drawing them from Error into thy Church, entitling them to Heaven: I will Morning at least and Night, return thee most humble Thanks for all the Benefits received from the first Moment of my Life, and beg Pardon for all those I have not regarded, or abused. *First*, For having adopted me into thy Family by Baptism. *Secondly*, For having by thy providential Care given me a Catholick Education, preferably to so many of my Acquaintance and Relations, whom thy Justice has left in Error, who live in Sin, and probably will die without a thorough Repentance.

Thirdly, That notwithstanding my Infidelities, thy Goodness has bore with me Year after Year, and not cut me off in my Disorders, as my Crimes deserved; and as thou hast many others, less criminal, less ungrateful than I. Yet, just to others thou hast been all Mercy to me, and continued thy Favours, though I misem-

ploy'd

ploy'd them. O what can I return for all that thou hast done for me? Whatever I give that is grateful to thee, my God, is thy own. Thou didst give it to me by thy Grace, by thy divine Assistance, without which, what am I, but poor and weak? unable to present thee the least Action that deserves Heaven. Accept therefore thy own Gift, seeing I have nothing else worthy of thy Acceptance, take all the Good I do, and pardon all the Sins I commit.

* *That in all Things you be made rich in him, in all Utterance and Knowledge.* The Apostle congratulates the *Corinthians*, not for any temporal Blessing, not for vain Eloquence or Science, but for their Knowledge of the divine Mysteries, and their Abilities to defend them against the Sophisms of their idolatrous Citizens: We should all be able to render a Reason of our Faith, (and not own it merely to Education and our Baptism.) We live in the midst of Errors as well as the *Corinthians*, and consequently need the same Arms, the Gift of Sciences to defend Truth against Heresy: Ignorance makes so many turn Apostates, and hazard Heaven for a vain and petty Interest. Did we not stick barely on the Surface of Religion, but enter into it, we should find it a more serious Thing than most People pretend; that our eternal Salvation depends upon the Belief of its Mysteries, and the Practice of its Morals: And what can be of a greater Concern, than a happy or a miserable Eternity?

O 5

Learn

instead of resting

* *Quod in omnibus divites facti estis in omni verbo, et in omni scientia, 1 Cor. i. 6.*

Learn therefore why you are Catholicks, as far as your Capacities and Circumstances will permit; and imprint this divine Oracle in the very Bottom of your Hearts, * that without true Faith there is no Salvation. This Impression will strengthen you against Temptation, and render you victorious over all the Allurements of worldly Grandeur. O God, what will it avail to gain the whole World, if I lose my Soul by the Purchase; *The Figure of this World passes.* Neither Prosperity nor Adversity can be of a long Continuance; but Eternity stands immoveable, it always is, and never will end.

† *Who also will confirm you unto the End without Crime, in the Day of the coming of our Lord Jesus Christ.* The Sense of this Verse is not absolute, that all the Converts of *Corinth* should be confirmed in Grace, for we know the incestuous Man was not: But St. Paul means, that God, will not fail to give them all Graces necessary to confirm and perfect them in all Virtues; if they put no Obstacle to his Graces. He leaves all Men the Liberty either to embrace or refuse his Graces, to resist his Inspirations, or to follow them: *He invites, says St. Chrysostom, to Crowns and Rewards, but he forces not those who refuse to go.*

O my Saviour, I doubt not of thy Goodness but I fear my Weakness: Nothing will be wanting

* *Sine fide autem impossibile est placere Deo.* Heb. xi. 6.

† *Qui et confirmabit vos usque in finem sine crimine, in Die adventus Domini nostri Jesu Christi,* 1 Cor. i. 8.

wanting on thy Side to render me *without Crime*, and to perfect me in all Virtue. But Oh, will not my Co-operation fail? Without this, I shall be miserable notwithstanding this Goodness; and thy Favours will render me more criminal. Soften therefore my stony Heart! Subdue my rebellious Will! That it may obey thy Call, and comply with all thy Commands.

In the Day of the Coming of our Lord Jesus Christ. I expect this terrible Moment of thy Coming, O Lord, with Fear and Trembling! With what Face shall I appear at thy just Tribunal, who have so often transgress'd thy Commands, so often resisted thy Grace? *I confess* I deserve to feel all the Weight of thy Justice; my Sins deserve it, and my Crimes cry out aloud for Vengeance. But, O remember, my God, thy Goodness, and look not upon my Disorders! Let not the Blood of thy dear Son be shed in vain for me, that has been beneficial to so many others. Though I fear, I will confide to find Mercy: Give me Grace to repent, and crown my Repentance with Perseverance.

The GOSPEL on the 18th Sunday after PENTECOST.

St. MATTH. Chap. ix. Ver.

1. And entering into a *ship* Boat, he passed over the Water, and came into his own City.

2. And behold they brought to him one Sick of the Palsy lying on a Bed. And Jesus seeing their Faith, said to the Sick of the Palsy, *man* Have a Good Heart Son, thy Sins are forgiven thee: *son, be of*

3. And

3. And behold certain of the Scribes said within themselves: he blasphemeth.

4. And Jesus seeing their Thoughts, said: *Why do ye* Wherefore think you Evil in your Hearts?

5. Whether is it easier, to say: thy Sins are forgiven thee; or to say, arise and walk.

6. But that you may know, that the Son of Man hath Power in Earth to forgive Sins, then said he to the Sick of the Palsy: Arise, take up thy Bed, and go into thy House.

7. And he arose, and went into his House.

8. And the Multitude seeing it, were afraid, and glorified God, who gave such Power to Men.

had given
The MORAL REFLECTION.

THE Friends of this Paralitick brought him to our Saviour, and their Faith and Intreaty obtained the Cure. * And Jesus seeing their Faith, said to the Sick of the Palsy: Have a good Heart. We see here the Effect of our Brethrens Prayers; and this ought to move us to recommend ourselves in all Necessities to their Charity, not out of Compliment, but of a sincere Sense of Devotion: And to pray for those, who either lie under temporal Infirmities, or what is more deplorable, under the Slavery of Sin. For what can be more grateful to God, than to implore his Mercy for those, who walk on the Brink of Perdition, who live in his Disfavour, and who are in Danger to die his Enemies? For those, for whom *Christ* not only pray'd with
Tears

* Et videns Jesus fidem illorum, dixit paralitico: cor fide fili, remittuntur tibi peccata tua, Matth. ix. 2.

Tears of Blood, but also died an ignominious and cruel Death.

Ah most merciful Redeemer! Take Compassion on all my stray'd Brethren, who out of Weakness or Malice, abandon thee to serve the World, and prophane thy Religion by the Disorders of their Lives: They are the Work of thy Hands, and the Price of thy Blood. Restore them to thy Favour by the Efficacy of thy Grace: Give them Victory over their Passions, Contempt of the World, and a sincere Sorrow for their Offences.

The Cure of the Body was only ask'd, but our Saviour granted that of the Soul; *thy Sins are forgiven thee.* This Disease was the Cause of the other, and our Lord would first remove the Cause before he would heal the Distemper. In vain, dear Christians, in Sicknes we send for the Doctor, if the Cause of the Evil lies in the Soul; our Sins are the Cause, the Disease, the Punishment: Our Intemperance, Injustice, and ill Courses have inflamed God's Anger, he puts the Humours in a Ferment, and makes all those Parts of our Body Instruments of our Torment, that have been Instruments of our Sin. Call therefore for a Confessor before you think of a Doctor, and cure your Soul before you take any Remedies for the Health of your Body: You know not whether a Recovery is expedient, but Repentance is: Leave therefore your Cure to Providence; and when you have taken Care of your Soul, cast it wholly into the Arms of your Redeemer's Mercy.

Oh my Saviour, I ask no temporal Blessing, but on Condition it conduces to thy Glory and my Salvation. Alas, I am blind, and cannot foresee what will turn to my Good, what
to

we must therefore to my Prejudice. I leave all that concerns this World to thy Choice: Sicknes or Health, Poverty or Riches, Life or Death, are indifferent to me: Only let me hear this comfortable Word, *thy Sins are forgiven thee*, and I am content.

we may be Some of the Scribes thought within themselves he blasphemed, but they durst not say so for fear of the People: But our Saviour shewed what he was, by discovering their Thoughts. For if God alone can remit Sins, he alone can enter into our Thoughts: But to convince them he had Power to pardon Sins, he commanded the Paralitick to arise; * *take up thy Bed, and go into thy House*, and he obeyed the Command.

But why, O Lord, dost thou work Miracles to convince the *Pharisees* of thy Divinity? Their Obstinacy is Proof against all Motives, their Ignorance lies in their Heart, not in their Understanding, thy Goodness only serves to render them more guilty.

I acknowledge my Saviour, thou art the true Lamb that takes away the Sins of the World: Thou hast the Power and the Goodness to forgive more Sins, than I am able to commit, and thou desirest nothing more than to pardon. Why then do I defer one Moment to fling myself at thy Feet: And to desire thee to take a poor Sinner into thy Favour, and Protection? Thou dost stretch out thy Hand to receive me; thy Voice to recal me from my Disorders; thou dost promise Heaven if I return, and threaten Hell if I refuse. Can I be such an Enemy to myself, as neither to be moved by such a Reward,

* *Surge tolle lectum tuum, et vade in domum tuam*, Matth, ix. 6.

ward, nor frightened by such a Punishment ? From this Moment I will arise from the Lethargy, my Sins have cast me in ; I will break with the World eternally, and bid adieu to all the fawning Pleasures of the Flesh, which only flatter my Body to ruin my Soul, and promise Content, but breed Affliction.

However to confound the *Scribes*, he would work the Cure, and shew that not he, but they were guilty of Blasphemy. * *He said to the Sick of the Palsy: Arise, take up thy Bed and go into thy House:* The Cure followed his Command, and he arose, and went unto his House.

Our Saviour commanded three Things, to be observed by all those who seriously repent, *Arise*. They must arise from the Abyss into which their Crimes had cast them, by a true Horror and Detestation of them ; and firmly purpose to stand to their Duty for the future. They must not only leave Sin, but fly the Occasion, and break through all the Obstacles that interpose between them and their Duty : *Take up thy Bed*. They must carry the Weight of their Passions by a generous Resistance, and labour to root out all ill Habits contracted by frequent Relapses.

Go into thy House. They must enter into themselves, and compare in Solitude and cold Blood, the miserable State of a Sinner with the Happiness of a Penitent. What was I by my Sins, and what am I now by thy Mercy, O my God ? I was thy mortal Enemy ; a Slave of Satan, and Heir to Hell ; had thy Justice taken me off in that deplorable State, I had pass'd into a worse, where

* *Et surrexit, et abiit in domum suam*, Matt. ix. 7.

where nothing but Horror dwells, nothing occurs, but Darknes and Confusion, and both Eternal. But Oh, now I am returned to thy Grace, I have broken my Chains, and of a Slave am become thy Child, thy Favourite, and am restored to the Title of thy Kingdom. Let me fall no more into the Precipices, from which thy Goodness hath withdrawn me: Support my Weakness, guide my Steps, and give me Victory over all Temptations.

The EPISTLE of the nineteenth *Sunday*
after PENTECOST.

EPHESIANS, Chap. iv. Ver.

22. *Lay you away according to the old conversation the old Man who is corrupted according to the Desires of Error.*

23. *And be renewed in the Spirit of your Mind.*

24. *And put on the new Man, who according to God is Created, in Justice and Holiness of the Truth.*

25. *For the which Cause laying away Lying, speak the Truth every one with his Neighbour; because we are Members of one another.*

26. *Be angry and Sin not: Let not the Sun go down upon your Anger.*

27. *Give not Place to the Devil.*

28. *He that stole, let him now not steal: But rather let him labour in working with his Hands that which is Good, that he may have whence to give unto him that suffereth Necessity.*

The Moral REFLECTION.

THE Apostle writes to the *Epbesian* Converts, and conjures them to change their Manners with their Religion. * *Lay you away according to the old Conversation the old Man.* When you lived in the Pagan Blindness, you followed the corrupt Inclination of Nature, you gave all to Sense, and placed your Happiness in gratifying Nature. But being called by God's Grace to Christianity, you must leave your Pagan Conversation with your Idols, and frame your Lives, by the Maxims of the Gospel. In fine. † *you must be renewed in the Spirit of your Mind.* You must hate what before you adored, and love what you hated: You must lay down your ancient Prejudices, and esteem Crosses and Mortifications the only Wisdom which before you held for the last of Follies. These Truths the Apostle preach'd to the new Converts of *Epbesus*, and he has left them written for the Instruction of all Christians.

Be renewed in the Spirit of your Mind. Concerns us all: Who has walk'd so steady as not to fall? Who has not been carried away beyond his Duty, by the Heat and Violence of his Passions? Who has not betrayed his Conscience to pamper Flesh, and abandoned Virtue to follow Vice? Alas my God, we are all guilty, and thou hast declared by the Mouth of thy favourite Apostle *that, who says he has not sinned is a Liar*; we have

* *Deponere vos secundum pristinam conversationem veterem hominem qui corrumpitur*, Eph. iv. 22.

† *Renovamini autem spiritu mentis vestra*, ibid, xxiii.

have sinned *before Heaven and thee*; our Lives have been a continual Series of Transgressions, often even without Scruple, and sometimes without Shame. We * *will put on for the future the new Man, who according to God is created in Justice.* We will wash out the Stains of our former Sins with never ceasing Tears, and practise those Virtues thy Law commands. I find by Experience, worldly Delights have nothing pleasing but the Name; they amuse for a while and then disappear, leaving nothing behind them but Remorse and Regret, for having pawned my Soul and thy Favour for meer Illusions.

The Apostle descends to Particulars, and first he bids them † *lay away Lying, and speak the Truth.* This is a common Weakness, and few can plead not Guilty; it's a real Offence to God, and though we call it a small Sin, it's a great Offence, nay all the Merits of Saints and Angels, are not able to satisfy God's Justice for it. It's not only against the Law of God, but of Nature also; for Speech was given us to entertain and to carry on Society, which cannot subsist, unless our Tongues and our Thoughts agree. The Baseness of this Vice appears by this, that it's one of the greatest Affronts we can put on a Man, to call him a Liar; and how many have endeavour'd to wash off the Aspersions with the Blood of the Defamer!

But, dear Christians, if it be such an Infamy to be called a Liar, is it not a far greater to be one?

* *Et induite novum hominem, qui secundum Deum creatus est in justitia.* Eph. iv. 14.

† *Propter quod deponentes mendacium, loquimini veritatem,* ibid.

one? If the very Name be odious and degrading, is not the Thing much more so? Honour therefore, as well as Conscience dissuades you from this Vice; which renders you ungrateful to God, and unacceptable to Men.

Give me my God, the Grace to put a Guard on my Lips, that nothing unbeseeming, nothing ungrateful to thy divine Majesty may pass them; the Tongue is unquiet and restless, and seldom moves but to the Prejudice of him that speaks, and often to him that hears. A Child can put it in Motion, nothing but a solid Virtue can stop it. Give me thy Assistance that I may curb all its Sallies, that I may keep it within the Bounds of thy Law, and never use it but to ask thy Pardon, and praise thy Mercy.

* *Be angry and sin not.* Let us not imagine the Apostle commands us to be angry; no, he inculcates Mildness and Sweetness, almost in every Epistle as an indispensable Duty. St. *Augustin* tells us in this Place, he means, that if the Passion of Anger rises in us in Punishment of our Sins, and if we cannot hinder it; we must at least refuse our Consent, endeavour to suppress the Storm, and procure a Calm immediately. Thus we shall *be angry but without Sin*, and give *no Entrance to the Devil*. We shall stop the dangerous Effects, that follow this blind and unruly Passion, that are always unbeseeming, and often Mortal: The Philosopher calls it short Madness, *brevis insania*; it blinds Reason, it unmans us, and levels us with Beasts, without

* *Irascimini et nolite peccare, sed non occidat super iracundiam vestram: Nolite locum dare diabolo, Eph. iv. 26.*

without Understanding or Discourse. Good God! How easily do we let loose this violent Passion? For how slight Provocations? A Child, a Domestick has committed a small Oversight, and presently the Parents, or Master, puts all the House into a Ferment; nothing is heard but Noise and Clamour, but Oaths and Imprecations: Why this Tumult? It had been more wise to have overlook'd the Fault, and ten times more Christian to have pardoned it, but if a Correction was necessary, it should have been done in the Spirit of Mildness and Charity, not in that of Heat and Fury; Charity may raise Repentance, and give more Caution for the future, but a Reprimand in Anger, raises Indignation. Oh God! How often hast thou pardoned in me not only innocent Oversights, but even malicious Offences? Why then shall I treat my Inferiors with Inhumanity and Outrage? Why shall I correct their Offences against me, by committing a real Offence against thee? Thou hast recalled me from my Transgressions with Bounty and Goodness: I will imitate thy Example, and persuade my Inferiors to their Duty, by complying with my own.

* *Rather let him work with his Hands.* The Apostle dissuades us from Idleness, by entering on some innocent Employment: It's the highest Folly (says the wise Man) to let one's Life run out in Idleness. An idle Man is exposed to a thousand Dangers, to a thousand Temptations: he lies open to all the Assaults of the Devil, to all the Allurements of Flesh and Blood; so that
if

* *Magis autem labore: operando manibus suis quod bonum est,* Eph. iv. 28.

if no good Object takes up his Thoughts, bad ones will. It's strange to see so many Christians idle, nay tired with their Idleness; who notwithstanding have neither Leisure nor Patience to pray, or to hear Mass. Nay, they are always in a Hurry, yet always idle, because they do nothing for Heaven, which is their only Business; all their Youth passes in Sports and Pleasures, always Vain, and often Criminal; and when Age interrupts the Diversions, they are then idle by Necessity, as before by Pleasure.

Oh my Saviour, what Extravagance to believe what we believe, to fear what we fear, and to live as we do! All my Days are past as a Shadow, and what remains now but a Coffin? But the Cause of my Grief is, that so many precious Moments are pass'd in Idleness and Indolence, which I might have employed in the Purchase of Heaven: But seeing O God, thou hast given me these saving Reflections, I will from this Moment change my Conduct, and hope by thy Grace to execute my Resolution.

The GOSPEL of the nineteenth Sunday
after PENTECOST.

MATTH. Chap. xxii. Ver.

1. *And Jesus answering, spoke again in Parables to them saying,*
2. *The Kingdom of Heaven is likened to a Man being a King: Who made a Marriage for his Son.*
3. *And he sent out his Servants to call them that were invited to the Marriage, and they would not come*
4. *Again*

4. Again he sent other Servants, saying: Tell them that were invited: Behold I have prepared my Dinner, my Beeves and Fatlings are killed and all Things are ready; come to the Marriage.

5. But they neglected; and went their Ways one to his Farm, and another to his Merchandize.

6. And the rest laid Hands upon his Servants, and spitefully treating them, murdered them.

7. But when the King had heard of it, he was angry; And sending his Hosts, destroyed those Murderers, and burnt their City.

8. Then he saith to his Servants; the Marriage indeed is ready, but they that were invited, were not worthy.

9. Go ye therefore into the high Ways, and whomsoever you shall find, call to the Marriage.

10. And his Servants going forth into the Ways, gathered together all that they found, Bad, and Good: And the Marriage was filled with Guests.

11. And the King went in to see the Guests, and he saw there a Man not attired in a wedding Garment.

12. And he saith to him: Friend, how camest thou in hither not having a wedding Garment? But he was silent.

13. Then the King said to the Waiters: Bind his Hands and Feet, and cast him into the utter Darkness: there shall he weeping, and gnashing of Teeth.

14. For many be called, but few are Elect.

The MORAL REFLECTION.

THE Parable shews that God invites all Nations to the Gospel, but that all will not embrace it; And that few of those that do are saved. * *Many are called but few Elect.* The Refusal

* *Multī sunt vocati, pauci vero Electi, Matt. xxii. 14.*

fusal my God, lies at our Door and consequently our Reprobation; thou hast invited us, nay press'd us to come. 'Thou hast supplied us with all Necessaries; with Instructions, Inspirations, Graces, so that we can only complain of our own Folly, *they would not come*; nothing is wanting but our Will to compleat our Happiness.

What hindered those that were invited to come? * *One went to his Farm, another to his Merchandize.* Temporal Concerns, Covetousness and Interest, swayed more with them than their eternal Happiness: And so they postponed their only Concern to Beeves and Agriculture.

Is not this a lively Picture of our Conduct my God? Hast thou not drawn me wholly to the Life in this Parable? Thou hast sent thy Servants to invite me to thy Church, they have instructed me, they have convinc'd me there is no Salvation out of it. Why then have I refused to embrace the Truth, thy Goodness has revealed to me, and thy Grace has so often press'd me to profess? Alas, I have had more Deference for human Respects, than for thy Invitation, more Regard for a Fortune in this World, than an eternal Kingdom in the other. How often has this vain Spirit (*what will People say if I change my Religion*) stopt my Resolution, and smothered thy gracious Inspirations? I should have been more concerned my God, what thou would'st say if I lived in Error in spite of Conviction and Remorse. I will dally no more with thy Goodness, nor tire thy Patience with Delays; I will embrace that Faith, thy Apostles preached,

* *Illi autem neglexerunt: Et abierunt, alius in villam suam, alius vero ad negotiationem suam, Matth. xxii. 5.*

preached, and Millions of Martyrs have seal'd with their Blood; I lye under the same Obligation to profess it; thou hast made me the same Promises; thou suppliest the same Grace, and will, I hope, give me the same Courage and Patience.

The most considerable for Wealth and Honour, on trivial Pretexs refusing the Invitation, the King sent his Servants into the high Way, and they * *gathered all that they found, Bad, and Good; and the Marriage was filled with Guests.*

It's not without Reason my God, thou hast favoured the Poor with a Beatitude, *beati pauperes*, and laid a heavy *Væ* on the Rich: Pride and Prosperity withdraw these from thy Service; Misery and Indigence perswade those to embrace it; hoping for nothing in this World, they raise their Eyes and Hearts to Heaven, and resolve to be Happy hereafter, though they are Miserable here: Having nothing to lose, what have they to fear? They are below Notice, and consequently out of the Reach of human Respects. Luxury and Vanity that tye so many to the World, are unknown Vices to them; they are out of Reach, and meerly incident to those, who live in Grandeur and Plenty. Fisher-men first preach'd thy Gospel, and the Poor first embrac'd it: In fine, thou hast designed Heaven for the Poor, and left this World to the Rich. I chuse to be here a *Lazarus* both in Poverty and Sickness, to secure Heaven in Reversion, rather than to be the rich Glutton with his unhappy Exit, the Sequel of his Riot and Luxury.

But

* *Congregaverunt omnes quos invenerunt, malos, et bonos: Et impletæ sunt nuptiæ discumbentium,* Matth. xxii. 10.

But even all who came to the Feast, were not well received, for one ventured to appear without a nuptial Garment, and the King commanded his Servants to bind him Hand and Foot, and to cast him into utter Darkness: What signifies this my God, but that even all those who receive thy Faith and Sacraments, who profess thy Religion will not be saved? alas, no! By Faith we are Members of thy Body, but without good Works we are Dead; Obedience to thy Commands, and Charity, is the nuptial Garment: And without them we shall be thrown out of thy Presence, with Publicans and Sinners: It's less Criminal to believe almost nothing of what we must do to be saved, than to be almost nothing of what we believe.

The Conclusion of this Parable ought to make us tremble, and strike us with Horror; few of those that are called to the Church, enter, and even of those who do, *few are saved: Many are called but few are Elect.* After this Declaration of the Son of God, St. Paul had Reason to exhort all Christians to work their Salvation, with Fear and Trembling: There are only two Ways to Heaven, Innocence or Repentance! Of a Thousand, shall we find one who has not lost his Baptismal Grace by repeated Sins, and how few have carried it to their Graves? How few of those who have lost their Innocence, recover Grace by a sincere Repentance? Does not Vice reign in all States, among all Persons? If therefore they die as they live, how few are saved?

Had our Saviour said all Catholicks shall be saved, could they live otherwise than they do? But he says *few shall be saved*, and yet we live without Caution, without Fear, nay with Security:

...P...

...rity:

city: Were we among a Hundred of which one must be condemned to die, would not every one of the Number tremble; and fear lest the fatal Lot should pronounce his Condemnation? yet we know that few of the whole Mass of Catholics will be saved, that the far greatest Part will miscarry; we know not whether we are not of the Number; and yet we play, laugh and revel, as if we intended to take the properest Methods, to insure our Damnation.

My dear Saviour! I confess with Shame and Confusion, I have followed the Crowd, I have followed the broad Way that leads to Perdition; but I resolve from this Moment to enter into the strait Path that conveys to Heaven; and though one Man alone was to be saved, I will hope by the Assistance of thy Grace to be that happy one, *electus ex millibus*, chosen out of Thousands.

The EPISTLE of the 20th Sunday after
PENTECOST.

EPHESIANS, Chap. v. Ver.

15. See therefore Brethren: How ye walk *circumspectly* ~~warily~~, not as unwise,

16. But as wise, Redeeming the Time, because the Days are Evil.

17. Wherefore ~~become~~ *be ye* not unwise, but understanding what is the Will of God.

18. And be not Drunk with Wine, wherein is *Luxury* ~~Riotousness~~: but be filled with the Spirit.

19. Speaking to yourselves in Psalms, and Hymns, and spiritual Canticles, ~~chanting and singing~~ in your Hearts to our Lord.

20. Giving

Singing & making melody

20. *Giving Thanks always for all things, in the Name of the Lord Jesus Christ, to God and the Father.*

21. *Being subject to one another in the Fear of Christ.*

The Moral REFLECTION.

WHILST we live in this World we travel in an Enemy's Country: every Step presents us new Ambushes, and leads us into new Dangers: Wherefore St. Paul had Reason to inspire Caution, and so have we to stand upon our Guard; * *walk warily, not as unwise, but as wise.* Every Object we see is a Snare, able to entrap us: Our Companions are infectious, their Conversation dangerous, and often mortal: we are not sure of our dearest Friends, and most of all must mistrust ourselves. Solitude has its Temptations, Company throws us into a thousand Dangers, so that there is no Assurance of Security with all our Precaution, and the least Negligence may be the Cause of our Ruin.

Yet alas, against the Advice of St. Paul and of Common Prudence, *we walk as the unwise*, as if our Ruin was impossible or inevitable. We fling ourselves into Danger, and even court Temptation itself; we complain the Devil is strong: It's our Presumption gives him Strength, and our Cowardice the Victory: He knows he cannot subdue our Hearts by Force, and therefore he keeps secret Intelligence with our Senses, raises our Passions, and presents those Objects

P 2

that

* *Videte itaque Fratres, quomodo caute ambuletis: Non quasi insipientes, Eph. v. 15.*

that inflame these, ^{them} and seduce the others; but whilst we view them at a Distance they make small Impression, their Presence wounds us, and the Occasion overcomes.

Fly the Occasion; and then Temptation will make but small Impression: but if you give Way to it, what wonder you burn in the midst of impure Flames, and catch the Plague when you draw in the infection?

Good God! We fling ourselves (if I may say so) on the very Swords of our Enemies; we pass our Lives in mixt Assemblies, in Conversations of Gallantry, in dangerous Friendships, at the Comedy and Play-House, where Love is painted with a thousand Charms, and Charity ridiculed; where Vice triumphs, and Virtue is led Captive, is not this to walk as the *unwise*? To court Danger? And what is the Consequence but, *peribit in illo*, we shall perish in our Folly.

The Saints trembled in Deserts and Caves, under Haircloths and Disciplines; Under Fasting and Penance; and we fear not to burn in a Furnace: Were their Passions more violent than ours? Their Inclinations more rebellious? Or God's Grace less? Quite the contrary; why then so much Caution, on their Side, so little on ours? They saw the Danger, we will not: They feared to lose their Innocence, and we to preserve it: They * *walk'd warily, not as the unwise, but as the wise*: And we meet Danger, nay, and follow it as *the unwise*.

Oh my God, give me a lively Faith of the Malice of Sin! Of the Rewards thou hast prepared for the Just, and of the Fire thou hast kindled

* *Sed ut sapientes redimentes tempus, quoniam dies mali sunt.* Eph. v. 16.

Christians, beg that God will give you

kindled for the Reprobate. ^{It is} I confess, the Want of this, has hitherto exposed ~~me~~ ^{you} to a thousand Dangers; and if I have often disengaged myself without Sin, I have not without Imprudence, for having thrust myself among Enemies I might have avoided. I will for the future ^{therefore}

stand upon ^{my} Guard; and those Temptations ^{which} I cannot ^{create} ^{you may} hope by the Help of ^{your} Grace to overcome. I will for ever bid Adieu to such Assemblies, as expose ^{you} to the Danger of offending Thee. I will give my Heart to no Creature: Experience teaches to our Cost, we are Masters of nothing when we have made it over; and we never part with it without forfeiting our Innocence. In a Word, whilst we breathe, Dangers surround us, no Man is secure: But he is less exposed, who diffides in himself, my God, and puts all his Confidence in thee.

* Therefore become not unwise, but understand what is the Will of God. Alas, ^{it is not I} ~~my~~ God, Ignorance of my Duty is not my Defect, but Non-compliance. ^{that will} ~~My~~ Perfection consists in doing ^{is that} ~~my~~ holy Will, and this ^{we should} ~~is~~ discharging myself ^{discharge} for the sake of all the Duties that belong to the Station, in which ^{his} ~~my~~ Providence has placed me.

For this Reason, ^{you} I must be content with my Condition, and neither desire to be greater, nor wish to be less. ^{you} I must neither envy those that are above me, nor contemn those that are below me. We have all Parts in the great Tragedy acted on the Stage of the World; it's of little Importance what Persons we represent, whether

* Propterea nolite fieri imprudentes, sed intelligentes quæ sit voluntas Dei.. Eph. v. 17.

*I think the Station, which you cannot
escape, you may hope*

ther of a King or a Lackey: He carries off the Applause, who performs his Part the best.

Secondly; If I am a Master of a Family, I must regulate it according to my State, my Birth and my Revenues: But if my Estate cannot answer my Dignities, I must not support it by the Ruin of Creditors, nor at the Expence of my Conscience.

I must bring up my Children in the Fear of God, and take Care my Domesticks do their Duty to him, before they acquit themselves of that they owe me; If I take his Interest to Heart, he will not forget mine.

If thou hast placed me in a Station of Judicature, I must not regard the Persons, but the Title: And pronounce in Favour of a Peasant against a Lord, if his Cause be just. Dignity must not fright me: Solicitations must not bias me, nor Bribes sway my Judgment. In fine, I must discharge every Part of those Duties my State requires; Not out of a Motive of Honour, or Interest, but for thy Sake, because it's thy Command to which I owe Obedience. In this, my God, consists my Perfection; this ^{God} ~~thou~~ dost requires, and this ^{we must} ~~I intend~~ to perform. But alas, my past Neglect of these Duties teaches me how inconstant I am in my Resolutions, how weak in the Performance: Thy Grace alone can enable me to fulfil thy holy Will, and my Obligation. I ask, ^{therefore} I beg it with Humility and Confidence, out of a sincere Desire to please thee.

* *Be not drunk with Wine in which there is Riatmifness.* This Vice, even in the Opinion of ^{Luxury} the

* *Et nolite inebriari vino, in quo est luxuriæ.*
Eph. v. 18.

the World is ~~dis~~^{dis}creditable : And yet what is strange, how many are guilty ^{of it}, even ~~of~~^{among} those, who are Pretenders to Reputation ? Can any thing be imagined more unbeseeming, than for a Man to drown his great Prerogative Reason, and to cast himself on the same Level with Beasts ? One would think Reason was a Burden, Men are so willing to lose it. But St. Paul dissuades us from it ; for another Reason, *in which there is Riotousness* : It raises our Passions, inflames Nature, and prompts to Evil : And when Temptation presses, when Reason is obscured with Vapours, and Occasion favours, what can be expected but Ruin and Destruction to our Souls ? We lay our Sins on the Corruption of Nature, on its Inclination to Pleasure and Ease : But then, why do we prompt it to Rebellion ? Why do we enforce its Violence, by pampering ^{increasing} it with those Things that heighten the Blood, and set our Passions all on Fire ? What wonder a Spark breaks out into a Flame, if we foment it with Oil, or Fuel ? Had we any Care of our Salvation, would we not rather subdue our Flesh by Abstinence and Fasting with Saint Paul, than strengthen it by Riot and Intemperance.

Flesh and Blood, my God, are my greatest Enemies, why should I treat them as Friends to my Ruin, and thy Dishonour ? Oh no, ^{Let us} ~~will~~^{we shall} break their Force by Mortification, and ^{from sin} I am sure, it's far more easy to refuse, than to satisfy their Desires. I have learnt by sad Experience, the more I indulge them, the more they crave ; The more I gratify them, the more they are disposed to rebel. *Let us then from this moment determine to resist their importunity, and to guard against all that can draw us aside into vicious indulgence.*

The GOSPFL of the 20th Sunday after
PENTECOST.

St. JOHN, Chap. iv. Ver.

Parley 46. Jesus came again therefore into Cana of Galilee, where he made Water Wine; and there was a certain Lord, whose Son was sick at Capernaum.

Indica 47. He having heard that Jesus ^{was come} came from Jewry into Galilee, went to him, and desired him that he would come down, and heal his Son; for he began to die. *that he was at the point of death*

48. Jesus therefore said to him: Unless you see Signs and Wonders, you believe not.

Parley 49. The Lord saith to him: Lord come down before my Son die.

50. Jesus saith to him: Go, thy Son liveth. The Man believed the Word that Jesus said to him, and went. *his way*

51. And as he was now going down, his Servants met him: And they brought Word, saying: That his Son lived.

grew better 52. He asked therefore of them the Hour, wherein he was amended: And they said to him; Yesterday at the seventh Hour the Fever left him.

53. The Father therefore knew, that it was in the same Hour, wherein Jesus said to him: Thy Son liveth: And himself believed, and his whole House.

The MORAL REFLECTION.

WE find in the Gospel; Fathers conjure our Saviour to cure their Children in Danger

ger of Death, but none who sent them to be instructed in Virtue. Yet this is the main Duty of a Parent, the most incumbent Obligation, but the most neglected. The Holy Ghost commands Parents to instruct their Children: *Have you Children? Instruct them.* And St. Paul protests, that those who do not, are worse than Infidels.

How many have lived like Pagans, and died Reprobates, because they were educated without any Knowledge of Virtue, or Principles of Religion? If these unfortunate Creatures are obliged to their Parents for a short Life; I am sure they may in great part lay at their Door the Misfortune of an eternal Death. How many Fathers lead otherwise Lives without Stain or Reproach; Nay, and would be Saints had they no Children? How many Mothers would be without Blemish in the Sight of God, were they not guilty of a Daughter's Misbehaviour, by their Neglect of giving her a Christian Education? The Scripture gives *Heli* a favourable Character, and his Submission to the terrible Sentence God pronounced against him, shews he was religious. But Oh, he was too indulgent a Father! He abandoned his Sons Education, let their Disorders pass without Correction, and so concurred to their Damnation, and drew upon himself a sudden Death, and an eternal Curse on his Family.

Good God, what Account must those Parents render at thy Tribunal, who put their Children into the Hands of Governors and Governante; who are only proper to fit them out for the World, without any Regard of making them virtuous Servants of Almighty God? I tremble when I reflect on this great Neglect; and yet they persuade themselves they are dispensed from

all farther Care ; but this is an Error. Fathers and Mothers ! you must see whether your Children are in sure Hands : Whether they are taught the Grounds of their Religion : Whether Means be taken to tame their Passions before they get a Head, and become ungovernable : Whether they are inured to Virtue, moved to the Practice by Hope of Reward, or frightened from Vice, by the Fear of Punishment. It's not sufficient to write and read, to dance and fence ; these are the Accomplishments of a Gentleman, but you must teach them those of a Christian. This ought to be your first Care, yet this scarce enters your Thoughts.

If it be a Crime not to give their Children a Virtuous Education, what a Sin is it to give them a vicious one ? Some seem Parents meerly to transmit their Vices to their Posterity : Children think it laudable to imitate their Parents, and if those give bad Example, they will be sure to follow it. Now what does a Mother commonly praise in a young Daughter, is it Piety ? An Air of Modesty and Reserve ? A Love of Retirement ? Alas, too too often she instils contrary Principles : (She praises her Wit, her Assurance ; her Behaviour, free and engaging, her Shape and Complexion) In fine, all that is worldly, nothing that is Christian. What Impression must this make on a tender Heart, too naturally carried to Vanity and Pleasure ?

What Sorrow, O Lord, what Regret do these Reflections raise ? What Remorse do I feel within me, for neglecting my Duty to Children, Servants, and all those thou hast committed to my Charge ? Give Time, and I will repair my past Negligence by my future Care and Vigilance

This

This Prince without doubt, had either seen some of our Saviour's Miracles, or at least heard of them : Why else should he now demand one in Favour of his dying Son ? But we don't read he made any Application to him before : But the Fear of a Son's Death, and perchance of an Heir, drew the Father to implore our Saviour to cure a Disease too strong for the Doctor's Skill, and the Remedies of Nature.

Why does the Father press our Saviour with such Instance, * *Lord come down before my Son die ?* Does he know a longer Life will turn to his Advantage ? That he will use the Favour to his Sanctification ? And not abuse it to his Damnation ? Alas, we ask temporal Blessings without Deliberation ; and never consider whether a Refusal be not a greater Favour, than a Grant of our Petition. Poor *Rachel* begged for a Child, and protested she should die if her Prayer was denied. It was granted : But she found Death at her Delivery, which she feared before ; and scarce lived long enough to be called its Mother.

Seeing we know not what we ask, let us leave all temporal Things to the Disposition of Providence : At least, pray for them with Indifference, and put in this Condition, if they conduce, O God, to thy Glory, and my Salvation. But Oh, Parents too too often confine their Kindness to this World, as if there were neither Happiness to be hoped for, nor Torments to be feared in the other. They labour like galley Slaves to build them a Fortune ; they break through all the Laws of Justice and Conscience, and expose themselves to all the Punishments of
the

* *Et rogabat eum ut descenderet, et sanaret filium ejus, incipiebat enim mori, John iv. 47.*

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the rich Man for an Heir, that will not shed one Tear on their Coffin, nor drop one *de Profundis* for their Souls.

I know Parents must provide for their Children; but the best Provision is the Fear of God, and Submission to his holy Will: (But if you leave them a great Estate without Piety, you put a Sword in the Hands of a Madman, and plane for him the Way to Perdition.

My God! I ask, I implore thy Grace to save my Soul, and I conjure thy Goodness to grant my Request. But for any Thing that concerns this Life, I leave all to thy Disposition, and put myself under the Wings of thy Providence. Health or Sicknes, Life or Death; Abundance or Indigence, are to me indifferent; if I please thee, I desire nothing more.

The EPISTLE of the 21st Sunday after
PENTECOST.

EPHESIANS, Chap. vi. Ver.

10. *Henceforth Brethren, be strengthened in our Lord, and the Might of his Power.*

11. *Put on the Armour of God, that you may stand against the Deceits of the Devil.*

12. *For our wrestling is not against Flesh and Blood; but against Princes and Potentates, against the Rectors of the World of this Darkness, against the Spirituals of Wickedness in the Celestials.*

13. *Therefore take the Armour of God, that you may resist in the evil Day, and stand in all things perfect.*

14. *Stand therefore having your Loins girded in Truth, and cloathed with the Breast-plate of Justice.*

15. *And*

15. *And having your Feet shod to the Preparation of the Gospel of Peace.*

16. *In all Things taking the Shield of Faith, wherewith you may extinguish all the fiery Darts of the most wicked one.*

17. *And take unto you the Helmet of Salvation, and the Sword of the Spirit (which is the Word of God.)*

The MORAL REFLECTION.

ST. Paul tells us, we are surrounded with Enemies, and at the same Time shews us the Way to overcome them. * *Be strengthened in our Lord, and in the Might of his Power: Call upon Heaven for Assistance by fervent Prayer. Diffide in yourselves, confide in him; and put your Trust in his Force, not in your own Courage.* Had St. Peter followed this Counsel, he had never turned Apostate, nor denied the best of Masters, by the worst of Infidelities. But he presumed on his own Strength, and so God would humble his Pride, by shewing him his Weakness; and this is the Fate of the Presumptuous, who fancy they are Proof against Temptation, and never ask God to protect them, without whose Assistance, nothing can be expected but an Overthrow.

I have found to my Confusion, O God, that without thee I am not only unable to do Good, but even to resist Evil, feeble and unconstant as I am. I make Resolutions to serve thee, and break them with more Facility than I made them. What is the Reason, my God! But that

* *Confortamini in Domino, et in potentia virtutis ejus.* Eph. vi. 10.

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that I rely upon my own Force, and forget to implore thine ? Discover to me the Ambushes of my Enemies, and make me so happy as to overcome them.

* *Our wrestling is not against Flesh and Blood, but against Princes and Potentates: Therefore take the Armour of God, that you may resist in the evil Day.* We are in a continual War with the Devil, who like a roaring Lion makes his Rounds to devour us : His Pride discarded him of all Right to Happiness, and plunged him into eternal Misery. Envyng our State, he employs all Artifice to draw us into Sin, that we may be Partakers of his Torments. His Hatred is irreconcilable, his Force great, his Snares infinite, his Batteries continual: He knows our weak Side, and bribes our Senses to betray our Hearts. Therefore St. Paul's Advice is necessary, *Take the Armour of God, that you may resist in the Day ; that you may come off with Victory: when he attacks you.*

He sets forth also what is this Armour of God, *in all Things taking the Shield of Faith, where-with you may extinguish all the fiery Darts of the Devil.* The Temptations of Impurity are the most frequent, as well as the most dangerous : And the Apostle tells us, Faith is the best Defence against them. And did we but reflect on the eternal Rewards God promises Chastity, and the Torments he threatens Impurity ; these Thoughts would *extinguish all the fiery Darts of the Devil.* They would retain us from a Fal-
ling,

* *Quoniam non est nobis colluctatio adversus carnem et sanguinem, sed adversus principes et potestates. Propterea accipite armaturam Dei, ut possitis resistere in die malo, Eph. vi. 12, 13.*

ling, waited on by a short Pleasure, and followed by a long Remorse here, and an eternal Punishment hereafter.

But alas ! our Faith sleeps ; we only consult Sense, present Satisfaction, and never reflect at how great a Price we purchase it, *viz.* the Loss of our Souls : And for this Reason, the Vice is become Epidemical ; no Age, no Condition, no Station, is free from this Disorder. Against other Precepts the Transgression may be venial ; but in Matter of Impurity, all with deliberate Consent is mortal, all damnable. It not only depraves the Will, but blinds the Understanding, and renders a Man insensible to any Thing that is generous or Christian. He exposes his Reputation, prostitutes his Honour, betrays his Friends, ruins his Estate, to satisfy this ungovernable Passion. It's not Atheism that leads into this Sin, but the Sin leads into Atheism and Heresy : No Body doubts, says St. *Austin*, whether there be God, but those for whom it would be expedient there was none. All Heresies owe their Beginning or Progress to this Vice ; it corrupted Mens Hearts before Error seized on their Judgments, and the Desire of Liberty, not of Truth, made so many Profelytes.

But besides, it's a Mark of Reprobation : Few repent seriously ; their frequent Resolutions to leave the Sin, and their constant Relapses into it, are a Demonstration, it turns into Nature, it stupifies and enchants, and leaves just Reason enough to damn us. Oh, who will not have Horror of a Sin, so black in itself, so fatal in its Effects ? What Watchfulness is necessary against an Enemy, so insinuating on the one Side, so dangerous on the other ? What Guard ought we to put upon our Senses : Through these the Poison enters to seize on the
Heart,

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Heart, and then the Infection murders our Souls.

If you desire, dear Christians, to preserve Purity, fly all Occasions that may tarnish it; no Romances, no Stories of Gallantry, no dishonest Pictures; let them be of never so great Value, your Soul is more precious: Cast them into the Fire; it's better for you to burn them, than for them to burn you: No light Dress, fitter for the Votaries of *Venus*, than of *Jesus Christ*. Fly frequent Visits, especially in private with the different Sex; where it shines, Fire will follow, and when Passion rises Chastity is in Danger.

Oh God of Purity, and just Revenger of Sin! give me such a Horror of this Vice, that I may rather suffer all Things, than its Tyranny. I tremble at my Weakness, but thy Assistance encourages me; and continually standing on my Guard, I hope thy Hand will withdraw me from the Precipice. How many Millions has this impure Fire burnt here, who burn now, and will eternally, in Flames of Brimstone? Some are lost for Injustice, some for Detraction, but this unfortunate Sin makes a part of almost every Man's Condemnation. O Lord, * remove from me Intemperance, and suffer not the Sin of Impurity to infect me.

* *Aufer a me ventris concupiscentias, et concubitus concupiscentiæ ne apprehendant me. Eccles. xxiii. 9.*

The GOSPEL of the 21st Sunday after
PENTECOST.

MATTH. Chap. xviii. Ver.

23. *The Kingdom of Heaven is likened to a Man being a King, who would make an Account with his Servants.*

24. *And when he began to make the Account, there was one presented to him, that owed him ten thousand Talents.*

25. *And having not whence to repay it, his Lord commanded that he should be sold, and his Wife and Children, and all that he had, and it to be repaid.*

26. *But that Servant falling down, besought him, saying: Have Patience towards me, and I will repay thee all.*

27. *And the Lord of that Servant moved with Pity, dismissed him, and forgave him the Debt.*

28. *And when that Servant was gone forth, he found one of his Fellow-Servants, that did owe him an hundred Pence: And laying Hands upon him throttled him, saying: Repay what thou owest.*

29. *And his Fellow-servant falling down, besought him, saying: Have Patience towards me, and I will repay thee all.*

30. *And he would not: But went his Way, and cast him into Prison, 'till he repaid the Debt.*

31. *And his fellow-Servants seeing what was done, were very sorry: And they came, and told their Lord all that was done.*

32. *Then his Lord called him; and said unto him:*

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him : Thou ungracious Servant ; I forgave thee all the Debt because thou besoughtest me :

33. *Oughtest not thou therefore also to have Mercy upon thy fellow Servant, even as I had Mercy on thee ?*

34. *And his Lord being angry delivered him to the Tormentors ; until he paid all the Debt.*

35. *So also shall my heavenly Father do to you, if you forgive not every one his Brother from your Hearts.*

The MORAL REFLECTION.

THIS Gospel shews the infinite Mercy of God, who is always ready to pardon our Offences, on Condition we pardon those our Brethren commit against us : Without this, no Pardon for us, no Mercy : It's a Command, reiterated in almost every Chapter of the Gospel to make Impression upon us, and our Salvation depends upon our Compliance. * *Thus my Father will treat you, unless you forgive your Brother from the Bottom of your Hearts.* That is, we shall be cast into Prison with the hard hearted Servant, from which there is no Delivery.

The Precept is indeed hard to Nature, but easy to Grace : The Jewish Law went no farther than *love your Friend*, but Christ has stretch'd it to our Enemies, but *I say unto you love your Enemies* ; this Precept is Divine as well as our Religion, and both come immediately from God ; and he has imposed the Precept, not only for our Perfection, but even for our Safeguard, and the

* *Sic et pater meus cœlestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris, Matth. xviii. 35.*

the Preservation of Justice : What is more against the Law of Equity, than for a Particular to mount the Tribunal, and sit as Judge in his own Cause ? Where Self-love and Interest blind the most upright Judgment, and pronounce in their own Favour. You are offended, you will revenge the Injury ; who gives you this sovereign Authority ? Both the Law of God and Man are against the Usurpation : Passion swells the Injury beyond all Measure, and you resolve on a Revenge, not proportionable to the Affront but to the Idea by which Passion represents it ; what more Unchristian ? What more Unjust, than to repair an Injury by committing a greater ?

But besides, we are all God's Enemies by our frequent Offences, and we must obtain his Pardon, or suffer for our Enmity : He invites us to a Reconciliation, he offers Mercy, and puts only this Condition if *we pardon our Enemies* ; is it not our Interest to accept of the Offer ? He remits us a Debt of *ten thousand Talents*, and we one of no Consideration : he will cast us into an eternal Prison if we refuse, and receive us into Heaven if we obey : Can we doubt one Moment what Choice to make ?

Oh God ! How often hast thou forgiven me, for an humble asking Pardon ? Is it not just and reasonable I should have the same Goodness for my Brother ? What have I gained by my Obstinacy against my Brother, but to multiply my Offences against thee ? But to stop thy Compassion towards me, to irritate thy Justice, and work my Damnation ? Whatever has been committed against me, I forgive from the Bottom of my Heart : And desire no Pardon of thee if my Resolution be not sincere.

To

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To excuse our Revenge, we pretend O Lord, thy Command is hard: but O, is it not ten times harder to satisfy this restless Passion? Whilst we lay the Intrigue, whilst we take our Measures to compleat our Revenge; how many Vipers gnaw our Vitals? How many Troubles prey upon our Hearts? how many Fears, how many Chagrins? We carry a Hell within us, and first take Vengeance on ourselves, before we assail our Enemy: His Prosperity alarms us, his Success torments us: If he be powerful, we fear: In a Word, we are continually on the Rack, and lie under the Fits of Cold and Heat, as well as the damned.

If we compleat our Design, what a Deluge of Misery follows a short Pleasure? We have created new Enemies, irritated a Family perchance as ready to revenge a Relation's Injury, as we were to revenge our own. Hence we must stand on our Guard, we suspect every one, tremble at Shadows, and render Enmities immortal: One generous Act of Pardon had freed you from these sad Consequences: Nay, had overwhelmed you with Consolation; for Joy is as inseparable from Virtue, as Remorse from Vice.

But you are a Man of Birth, and Honour requires a just Revenge: But are you not a Christian? Has *Christ* made in the Gospel any Difference between Gentlemen and Peasants? Is it not an Honour to be a Christian? How then can it be esteemed an Infamy to comply with the Duties of Christianity?

O my Saviour! do we deluded Creatures know better than thee, in what Honour consists? Thou wert of the Race of Kings according to thy human Nature, and the only Son of the Father, according to thy Divine; thou didst
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never deserve ill Treatment, either by Word or Action: Yet to what Height did the Rage of thy Enemies swell, to what Cruelty, to what Inhumanity? Their Behaviour was barbarous, thy Patience divine; notwithstanding thou didst not judge it a Disgrace to pardon them. Nay, thou didst spill thy Blood for their Sakes, as well as by their Hands; and shall we poor Worms, who adore thy Majesty, blush to follow thy Example?

What can Christians say, but that I live up to the Principles of thy Religion? But that I am thy Disciple? But that I take those Measures thou hast prescribed to obtain Pardon for my Offences? That I live not by the corrupt Maxims of the World, but by the Principles of thy Gospel? That I imitate thy Saints, and follow their Footsteps; whose Practice of this heroick Virtue, was the first Step to their Sanctity, and will be to the World's End, a just Subject of their Panegyrick.

The EPISTLE of the 22d Sunday after
PENTECOST.

PHILIP. Chap. i. Ver.

Being confident of this very

~~2. God the Father, and our Lord Jesus Christ,~~
give you his Grace and Peace.

~~3. I give Thanks to God in all Memory of you.~~

~~4. Always in all my Prayers for all you, with~~
Joy making Petition.

~~5. For your communicating in the Gospel of Christ~~
from the first Day until now.

~~6. Trusting this same Thing, that he who hath~~
begun in you a good Work, will perfect it, unto
the Day of Christ Jesus.

7. As

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7. As it is ^{meet} Reason for me, (*this* to think for you all: ^{because} For ~~that~~ I have you in Heart; and ^{that} in my ~~bands~~ Chains, and in the Defence and ~~the~~ Confirmation of the Gospel, ^{all} you ^{are} ~~to be~~ Partakers of my Joy.

8. For God is my Witness, how I ^{long after} ~~covet~~ you all in the Bowels of Jesus Christ.

9. And this I pray that your Charity may more and more abound in Knowledge, and in all Understanding.

10. That you may approve the better Things: That you may be sincere, and without Offence unto the Day of Christ.

Being filled 11. ~~Replenish'd~~ ^{through} with the Fruit of Justice by Jesus Christ, unto the Glory and Praise of God.

The MORAL REFLECTION.

ST. Paul in this Epistle shews an extream Tenderneſs, for his dear *Philippians*, and wiſhes them Grace and Peace of Mind, by the *Merits* of Jeſus Chriſt, * *God the Father*, and our Lord Jeſus Chriſt, give you Grace and Peace. Theſe two Gifts can only come from God, and they are of ſuch a Nature, that one cannot ſubſiſt without the other: Can a Chriſtian enjoy Peace of Mind, who has the Omnipotent for his Enemy? And what Reason has he to fear, who is grateful to God, and lives under his Protection?

In vain we labour to find Peace of Mind in Pleaſure, Wealth and Honours; it's an unknown Treafure to thoſe we call happy, in the Language of the World, and only dwells in a good Conſcience:

* *Gratia vobis et pax a Deo patre noſtro, et Domino Jeſu Chriſto. Philip. i. 2.*

Conscience : Sweat and Toil to find it in the World ; give Liberty to all our Passions ; Compass all your Designs, you will experience what *Solomon* proclaim'd, *Vanity of Vanities*, all is Vanity and Affliction of Spirit : Say you are content, without Trouble, without Desires ; that your Heart is calm, I will not believe you : These are only the Effects of Innocence, and of an entire Submission to the Will of God. No, no, my God, Sanctity alone has the Secret to convey Peace into the Soul, to calm the Storms our Passions raise, and to render us content.

How many are there in all States, who hide a tortured Heart under a smooth Brow, and a glittering Exterior ? Who carry Content in their Face, and Rage in their Heart ? But where will you find a Saint, that feels not true Content ? Joy sits on his Face, Satisfaction fills his Heart, Prosperity does not move him, Adversity does not deject him ; he is the same in all Changes, unmoveable, unalterable ; his Peace is above the Reach of those Accidents that put Worldlings on the Torture.

O my God ! What Fools are we to tire ourselves in the Pursuit of Content, where we are sure never to find it ? Can we gather Roses from Thorns ? Or master our Passions by irritating them ? Peace and Content are *only* the Fruits of a good Conscience, and this can only be purchased by Virtue. If I give myself wholly to thee, what can I desire more in this World, or what can I fear ? And can I be more happy than to desire nothing, than to fear nothing ?

I give you my Peace, says our blessed Saviour, but not such a *Peace as the World gives* : There is no Peace but in a good Conscience ; if this rises up against us, ten thousand Worlds are unable to quiet it ; Pleasure, Business and
Grandeur

cause it to slumber for a time,

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The twentieth Sunday

Sheweth

Grandeur may cast it for a Time into a Lethargy, but it will soon awake to torment us. There is no Peace for the wicked; they may laugh and sport, but this is only Content in Appearance; Anguish and Trouble prey on the Heart, though Mirth sits on the Face: But thy Peace, O Saviour, is a continual Banquet; a Pleasure they only can express, that feel it.

The *Philippians* received the Gospel with Chearfulness, and continued steady in the Profession; The Imprisonment of the Apostle did not weaken their Faith, but redoubled their Fervour, and this endeared them to him, and gave him Reason to think, that God, who by his Grace had made them Christians, would continue his Favours, and make them Saints. * *Trusting this same Thing, that he who hath begun in you a good Work, will perfect it unto the Day of Jesus Christ.*

It's true, a good Beginning is not always crowned with a happy End: How many have relapsed? How many have practised the greatest Virtues, and returned to the worst of Vices, and not only forsaken the Morals of Christianity, but apostatized from the very Religion? So that there is no certain Sign of Perseverance, and Predestination, whilst we breathe the corrupt Air of this World: (However there are Marks, by which we may frame a reasonable Judgment, and draw a true Horoscope of our final Destiny.)

Still If we begin betimes to serve God with Fervour, we may hope with Confidence, *God will perfect us unto the Day of Jesus Christ, and favour*

* *Confidens hoc ipsum, quia qui cæpit in vobis hoc opus bonum perficiet usque in diem Christi Jesu. Philip. i. 6.*

your us with the Grace of Perseverance: For a timely Virtue has this happy Advantage, that it finds us disengaged from ill Habits, and consequently may be planted, and increate without great Opposition. ^{whole} Our Passions are young, and ^{they} may be easily tamed, and brought into Subjection: Besides, our Fidelity to the first Graces, moves God to a greater Liberality; and if we continue in this happy Course, Virtue passes into a Habit, and then we may reasonably conclude God will *perfect us unto the Day of Jesus Christ.*

But if we pass our Youth in Disorders, without any Practice or Sense of Religion, if we live not like Christians, can we expect with any Reason to die Saints? How many, my God, would enter into thy Secrets, and know their Destiny? Let us consult our Lives, our Actions, our Thoughts, all our Conduct furnish us ^{many} ~~Mo-~~ tives to satisfy our Curiosity. *Christ* has told us he will come in Glory to render unto every one according to *his Works*; they therefore that do Evil, have all Reason to fear Punishment, those that do Good, to expect a Reward. Oh, what have I not Reason to fear, who have squared my Life by the wild Maxims of the World? But O God, by a victorious Grace, and an extraordinary Mercy, render false this sad Presage of my unfortunate Destiny; favour me with this Grace, I conjure your Goodness; I promise for the future a Life wholly Christian, a Prognostick of my Perseverance.

* *For God is my Witness, how I covet you all in the Bowels of Jesus Christ: St. Paul gives us*

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here

* *Testis enim mihi est Deus, quomodo cupiam omnes vos in visceribus Jesu Christi, Philip. i. 8.*

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here a Rule, how to love Creatures, *in the Bowels of Jesus Christ*: We must love them in God, and for his Sake: all other Motives are unacceptable to him, and below the Duty of a Christian. God commands Parents to love their Children; but if this Love, this Tenderneſs, raiſes no higher than to a natural Inſtinct, they fulfil not the Law, and will receive no Reward in Heaven: It's a meer natural Act; the Maſter of Nature has imprinted this Inclination in the moſt cruel Beaſts; a Chriſtian muſt love them in the *Bowels of Jesus Christ*; For his Sake, becauſe he has impoſed the Command; this Love muſt be ſubordinate to that we owe God; that is, we muſt never tranſgreſs his Precepts, to raiſe a Child's Fortune, nor even to ſave his Life: God never commanded Parents to love their Children at the Expence of their own Souls, and of his Honour, nay, he ſays expreſſly, *who loves Father or Mother more than me, I may add or Child, is not worthy of me.*

No, no, my God! I have loved Children and Relations hitherto like a Pagan, not like a Chriſtian, and what have I gained but a ſmall Satisfaction here, without any Hope of a Reward hereafter? I will for the future raiſe my Thoughts higher, and love every one only in thee, and for thee.

The GOSPEL of the 22d Sunday after
PENTECOST.

St. MATTH. Chap. xxii. Ver.

15 *Then the Pharisees ^{went &} departing, consulted among themselves ~~to entrap~~ him in his Discourse. ^{how to ensnare} *16. And**

16. And they sent to him their Disciples with the Herodians, saying: Master, we know ^{that} thou art a true & true Speaker, and teacheth the Way of God in Truth, neither carest thou for any Man; for thou dost not respect the Person of Men.

17. Tell us therefore what ^{dost thou think} is thy Opinion: Is it lawful to give Tribute to Cæsar, or not?

18. But Jesus knowing their ^{wickedness} Naughtiness, said: Why do you tempt me ^{Hypocrites}?

19. Shew me the ^{of the tribute} tribute Coin. And they offered him a Penny.

20. And Jesus saith unto them: Whose is this Image and Superscription

21. They say to him: Cæsar's. Then he saith to them: Render therefore the Things that are Cæsar's, to Cæsar; And the Things that are God's, to God.

The MORAL REFLECTION.

OUR Blessed Saviour from the Beginning of this Chapter explained to the Pharisees, the great Mysteries of his Religion, with a Zeal and Charity able to move the most Obdurate. But what Fruit did they reap from his divine Instruction? They entered into a Conspiracy against him, not only to entrap him in his Words, but if possible to accuse him of Treason. O how often do Christians play the Pharisees? How often my God, do they leave the Church, where they have heard explained the most important Truths of the Gospel, to satisfy a Passion, to form or execute a criminal Project? This is to conspire against thee my Saviour, to villify thy Person, to trample on thy sacred Blood, and once more in thy Apostle's Language, to nail thee to a Cross: And this thou didst suffer not from thy Enemies the Pha-

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sees, who denied thy Divinity, but from thy Friends; from those, who are honoured with thy Name, and adore thy Majesty.

*What their
objection*
The *Pharisees* send their Disciples together with some of the Court; they cover their Malice under the Mask of Piety, and pretend to learn, not to entrap him. They begin their Address with the Praise of his Person: * *Master, we know thou art a true Speaker, and teacheth the Way of God in Truth, neither carest thou for any Man; for thou dost not respect the Person of Men.* Who would not take these Hypocrites for Saints, these Traytors for *Christ's* Disciples? Yet all these Praises were only to gain his Confidence, to draw out some questionable Expression, and in the End to ruin him.

Our Blessed Saviour, who knew the Malice of each Sin, seems to caution us against no one so much as Hypocrisy; he declaims against it in almost twenty Places, with Zeal and Execration. *Woe be to you Scribes and Pharisees, says he, Matthew xxiii. you are like white Sepulchres, fair without, but foul within:* Nothing more composed, more devout, than your Exterior; Nothing more wicked, more criminal than your Hearts. Our Blessed Saviour speaks, the God of Mercy and Meekness; he who absolved an Adulteress, and made an Apology for the sinful Woman; the Horror he expresses of this Sin shews its Enormity, and its Effects, its Malice.

Under the Cover of Hypocrisy all Vices thrive, and the well-meaning People are easily imposed upon. Oh, how hard is it to defend ourselves

* *Magister, scimus quia verax es, et viam Dei in veritate doces, et non est tibi cura de aliquo; Non enim respicis personam hominum, Matth. xxii. 16.*

ourselves against an Enemy unsuspected? Pride begins Heresies, but Hypocrisy gives them Vogue, and dilates them. *Arius* by his devout Exterior, by his humble Comportment, drew after him all the Devotees of *Alexandria*, and his Letters full of Piety, the Bishops of the *East*: In a Word, every Heresy took the specious Pretext of Reform, and spread its Infection by crying out against Abuses; by covering its Vices under the Veil of Zeal, Piety, Mortification and Humility.

Oh my God, how often have I been guilty of this criminal Dissimulation? How often have I played the Hypocrite, and deceived not only my Neighbour, but myself also? I have studied more to regulate my Exterior, than my Heart; to edify Men, than to please thee. Pardon all these Defects of Candor and Sincerity: Father of Mercy, you see the Heart of Man; I hope by the Assistance of thy Grace, thou wilt not see in mine Hypocrisy or Dissimulation.

Tell us therefore, what is thy Opinion: Is it lawful to pay Tribute to Cæsar, or no? Their Praise of his Doctrine, of his Piety, of his Sincerity, only aimed at a direct Answer to this captious Question: Had he said it was unlawful, they would have accused him of Treason against the Emperor: Had he pronounc'd it lawful, he had drawn upon himself the Hatred of the *Jews*, who look'd upon themselves as a privileged People, and the *Roman* Tribute as an Usurpation. Our Saviour first shewed he read their Malice, though covered under a disguise of Piety, and that they desired not Instruction, but his Ruin.

* *Why do you tempt me Hypocrites?* He knew

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whether

* *Quid me tentatis Hypocritæ?* Matt. xxii. 17.

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whether Tribute was lawful, or no; but he would not return a direct Answer, because he would neither exasperate the *Jews*, nor shock the *Romans*.

And he would besides teach us, that our Zeal must be neither imprudent nor indiscreet: That we must take Care not to draw upon ourselves Persecution without Necessity, nor by Indiscretion hinder the Good we may do by observing the Rules of Prudence: That we must not expose our Neighbour, nor ourselves to Temptations: That we must suffer Disgrace and Persecution with Patience, when we are unjustly attack'd, but that we must never seek nor provoke them. (In fine, we may sometimes conceal the Truth; but when we are obliged to speak it, we must deliver ourselves in the most civil and least offensive Terms.) An untimely and an indiscreet Zeal is dangerous; it rather frights People from Virtue, than draws them to it. Sweetness prevails more upon a Sinner than Severity; this shews Anger, that Compassion; and few are so obdurate in Vice, as not to pity their own State, when others deplore it.

Although our Lord answered not directly to the captious Question, he instructed them sufficiently by his admirable Rule: * *Render to Cæsar what belongs to Cæsar; and to God, what belongs to God.* Princes have their Rights, and God has his, which are unalterable; all the Perfection of a Christian consists in the Discharge of these two Duties: We must pay our Prince Submission and Fidelity; *not only to the Eye, but for Conscience.* If he abuses his Authority,

Temporal rulers

temporal rulers & persecutors

Very

* *Reddite ergo quæ sunt Cæsaris, Cæsari, et quæ sunt Dei Deo, Matth. xxii. 21.*

ritv, God will call him to an Account, but Subjects must not. They can in Conscience take up no other Arms against him, but Prayers and Patience. As we owe God all we have, so we must render him all; every Thought, every Action belongs to him, and we invade his Right, if we make them over to any Creature.

But, Oh God! how few disobey the Laws of Princes, and how many transgress thine? What can we fear for our Infidelity to them but a Prison, or Death? Or what can we expect for our Obedience but an imaginary Fortune, which may soon fall, and bury us under its Ruins. But from thee, my God, we have received all we have, and may hope for a Happiness that will never end: We may fear for our Disobedience an everlasting Death, an endless Prison, * *Where there is no Order, - but all Confusion, and that Eternal.*

Oh the Blindness! O the Stupidity of Man! The Apprehension of a temporal Calamity frights him to his Duty, and the bare Hope of a fading and inconstant Fortune persuades him to it. But though thou, my God, promise Heaven for his Obedience, and dost threaten Hell for his Infidelity, he sits unconcerned, as if he neither feared thy Menaces, nor believed thy Promise real. Oh, let me never fall into so deplorable an Insensibility; let me not misplace so foolishly my Hope and my Fear; let me always fear thy Justice, and hope in thy Mercy.

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* *Ubi nullus ordo, sed sempiternus horror inhabitat,* Job. x. 22.

The EPISTLE of the 23d Sunday after
PENTECOST.

PHILIP. Chap. iii. Ver.

17. Be Followers of me Brethren, and observe them that walk so, as you have our ^{form.} ~~form.~~ *model*

18. For many walk, ^{whom often I told you of} ~~whom often I told you of~~ *whom often I told you of* (and now ^{tell you} ~~weeping also I tell you~~ *that there are*) the Enemies of the Cross of Christ.

19. Whose End is Destruction: Whose God is the Belly: And ^{whose} ~~their~~ *is in their* Glory ^{is in their} ~~their~~ *shame* Confusion, who mind ^{earthly} ~~worldly~~ *earthly* Things.

20. But our Conversation is in Heaven: Whence also we ^{look for} ~~expect~~ the Saviour our Lord Jesus Christ.

21 Who will reform the Body of our ^{lowliness} ~~Humility~~, *made like* ~~configured~~ to the Body of his Glory, according to the Operation, whereby also he is able to subdue all Things to himself.

The MORAL REFLECTION.

THE Apostle conjures the *Philippians* to practise all Christian Virtues, and proposes as a Rule, not only the Example of their devout Neighbours, but also his own: * *Be Followers of me Brethren, and observe them that walk so, as you have our Form.* What is this Form, but what he has left us in his Epistle, whether you eat or drink, in fine, whatever you do,

* *Imitatores mei estote fratres, et observate eos qui ita ambulant, sicut habetis formam nostram.* Philip. iii. 17.

do, do it for God's Glory. He has made us for himself, and he could not create us but for himself, and consequently all our Thoughts, all our Actions belong to him: He has favoured us with an Understanding to know him, with a Will to love him, and we commit a Theft, a high Injustice, if we give our Heart to any Creature, or employ one Moment in any Thing but his Service. ^{and yet} Although the Title of Creator gives him an indispensable Right to all our Actions; ~~yet~~ he demands not our Service gratis: He promises us Heaven, and will reward even the Charity of a Cup of Water given in his Name. ~~Yet~~ all this Goodness, all this Liberality, cannot excite our Fervour, ^{nor} awake our Diligence, ~~nor persuade us to serve him with Fidelity.~~ ^{neither} With what Zeal do we serve a Friend, a Master, a Relation? Every one endeavours to discharge his Office, with Honour and Reputation: But my God, who serves thee with the same Punctuality, the same Assiduity, the same Fervour we all serve the World? To serve thee is to keep thy Commandments, to serve with Fervour, is not only to detest venial Sin, but also to employ every Moment in the Exercise of Virtue: How small is the Number of these happy and faithful Souls? It's true, there are some who serve thee with Fidelity in *Babylon*, as well as in *Jerusalem*, but they are rare and scarce discernable. The Crowd runs the other Way, and one would think my God, by their Conduct, they suppose thou hast no Eyes to see their Infidelities, or no Power to punish them. ^{Christians are not we}

I confess my God, I am of the Number of these unfaithful and unfortunate Servants; every Day, every Moment should have been employed totally in thy Service, and perchance I

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have not employed one; all my Actions due only to thee, have been thrown away on Ease, Sensuality, Diversions, always vain, and often criminal.

Alas, I am perchance almost at the End of my Career, without the Consolation of having served thee with Fidelity one Day; let at least the future be wholly dedicated to thy Service; thy Grace can supply my Weakness, and make me steadfast to my Resolution.

guard As at the Beginning of Christianity, many lived up to the Sanctity of their Calling, so more profaned the best of Religions, with the worst Vices, * *for many walk, of whom I have often told you (and now weeping also I tell you) whose End is Destruction; whose God is their Belly; and their Glory their Confusion, who mind worldly Things.* The Apostle deplores with Tears the Blindness of these wretched Christians, and dissuades the *Philippians* from following their Example: The World is corrupt in Practice, and Principles; we live in the midst of Infection, and therefore we must caution ourselves with all the Care imaginable against it. How many lead the same Lives these loose *Philippians* did, who refer all their Actions, to the Satisfaction of Sense, and so turn Sensuality into a Deity? [Deluded Creatures] They sing and dance, like those of whom *Job* speaks, and in a Moment their Mirth ends to give Place to everlasting Weeping and gnashing of Teeth, † *whose End is Destruction.* Indeed

* *Multi enim ambulant, quos saepe dicebam vobis (nunc autem et flens dico) Inimicos Crucis Christi, Philip. iii. 18.*

† *Quorum finis interitus; quorum Deus venter est; et gloria in confusione ipsorum, Philip. iii. 19.*

Indeed were we to die like Beasts, we might imitate their Lives, and place our Happiness in the gratifying our Senses : But alas, we only die to live eternally, either in Felicity or Misery, and our Destiny in the other World, depends on the Lives we lead in this ; Virtue will find a Reward, and Vice a most severe Punishment. Enter then dear Christians into yourselves, and before you abandon yourselves to the Inclinations of Flesh and Blood, weigh the Pleasure you expect, with the Pain you may justly fear ; what Proportion between the Laughing for a Moment, and the Weeping for all Eternity ?

But it's strange, not only to see Christians sin without Remorse, but also to *Glory in their Confusion* ; that is, to do ill, and then to do worse by boasting of their Disorders ; this is to insult God, and directly to fly in the Face of the Omnipotent ; it's to provoke his Vengeance, and in Effect to dare him to damn us. Is it possible my God, that Depravation of Manners can carry Impiety so far as quite to bereave us of Shame that naturally waits on Sin ? But oh, what Crime is not an inveterate Sinner capable of ? When the Heart is hardened, and Conscience cast into a dead Sleep, we stick at nothing, we lay down Shame, and glory in our Infamy.

Oh dear *Jesus*, defend me from Sin, but if I am so unfortunate as to fall from thy Grace, cover me with Confusion, and never suffer me to forfeit Shame with my Innocence, much less to boast of my Offences ; this is the surest Mark of thy Anger, and most certain Sign of my Reprobation, it concludes almost a firm Resolution, never to return to thee my God, but to remain obstinate, like the Reprobate, and Devils : Inadvertance may excuse some Failings, and Passion lessen others ; but in cold Blood, in the Face

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Face of the World, with a full Reflection to Glory in our Offences, is to defy thy Justice and condemn thy Mercy, the only Refuge of Sinners: Let us not walk in the Way of these miserable Wretches, which leads us to Damnation.

But let ** our Conversation be in Heaven, whence also we expect the Saviour our Lord Jesus Christ.* We were not created for this World, but for Heaven, and therefore we must raise all our Thoughts to that happy Region of the Blessed: This World is but a Passage to our heavenly Canaan: To the Land of Promise, which *Christ* has purchased for us, at the Price of his most sacred Blood. Every Act of Virtue forwards us in our Journey, and Perseverance puts us in Possession of our Inheritance: our Souls will mount thither at our Death, and our Bodies at the general Resurrection, *whence also we expect the Saviour our Lord Jesus Christ*; who will descend in Glory, to invest our Bodies (turned into Dust and Ashes, with Immortal ty; they will be then more glorious than the Sun, no more subject to Corruption, but full of Vigour, and shining in Glory.

Oh happy State! It's in our Power O God, with the Help of thy Grace, one Day to be placed in this happy Region, and to enjoy thee there: Thou dost require nothing but to love thee here: who can refuse so easy a Condition? Thy own Perfections deserve Love, and thy Goodness, thy Bounty to me, demands it.

The

** Unde etiam salvatorem expectamus Dominum nostrum Jesum Christum, Philip. iii. 20.*

The GOSPEL of the 23d Sunday after
PENTECOST.

St, MATTH. Chap. ix. Ver.

18. As he was speaking to them, behold a certain ~~Governor approached and adored him,~~ ^{Enter came and worshipped} saying: Lord my Daughter is even now dead; but come lay thy Hand upon her, and she shall live.

19. And Jesus rising up, followed him, ^{with} ~~and~~ his Disciples.

20. And behold a Woman, who was troubled with an Issue of Blood twelve Years, came behind him, and touched the Hem of his Garment.

21. For she said within herself; If I shall ^{but} touch ~~only~~ his Garments, I shall be ~~safe.~~ ^{healed}

^{Be of} 22. But Jesus turning ^{about} and seeing her, said: Have a good Heart Daughter, thy Faith hath made thee ^{whole} ~~safe.~~ And the Woman ^{became} ~~was made~~ whole from that Hour.

23. And when Jesus was come into the House of the ~~Governor~~ ^{ruler}, and saw ^{the} Ministrals, and the Multitude ^{making a rout} ~~keeping a stir~~, he said:

^{Give} ~~hall~~ 24. Depart; for the Girl is not dead but sleepeth: And they laughed him to Scorn.

25. And when the Multitude was put forth, he entered in: And ~~bold~~ ^{took} her Hand; and the Maid arose.

26. And the Fame of ~~this~~ ^{about} went ~~forth~~ ^{by the} into all that Country.

The

The MORAL REFLECTION.

THE Chief of the Synagogue approach'd our Saviour and adored him, saying; * *Lord my Daughter is even now dead; but come lay thy Hand upon her, and she shall live.* He approaches with Reverence, he adores him with Respect, he presents his Request, and implores his Assistance, and our Saviour grants his Desire: There are Requisites for a profitable Prayer, necessary Conditions to draw down Favours upon us. In Prayer we treat with God, the dreadful and infinite Majesty, Creator of Heaven and Earth, in whose Presence the Pillars of Heaven and Earth tremble: With what Modesty, Circumspection, and Reverence, ought we to appear before this awful Being? With what Respect ought we to present him our Requests?

which In the Presence of a Prince we regulate every Gesture, and if we pretend to a Favour, we pen our *Petition* in the most strong and respectful Terms. *Thought and Study* are able to suggest. Yet what is he, but a Man of the same Make with us? His Place is different, but his Nature the same with that of his lowest Subjects; and what do we expect? At most some Place, some Employment, that has nothing valuable, but a vain Appearance. They indeed render us great in the Eyes of the World, but are unable to make us good.

Let us therefore enter into the Presence of God, with the same Respect; let us begin, continue,

* *Domine, filia mea modo defuncta est: sed veni, impone manum tuam super eam, et vivet.*
Matth. ix. 18.

continue, and end our Prayer, in this Disposition; it will fix our Intention and hinder our Thoughts from settling on other Objects; it will keep us in God's Presence, and move him to continue in ours, and to communicate his Favours with more Liberality. Before Prayer, raise your Thoughts to God, and take some Moments for Recollection; propose your Request with Humility, but yet with Confidence: Both are necessary: Tell Almighty God your Infidelities; that you deserve no Favours, but ^{that} his Goodness animates you to hope for the greatest. Pray with Attention, and fancy not Devotion consists in running over many Prayers; a few suffice if they are said well.

Oh God, how often have I complained thou wert deaf to my Prayers, without considering ^{that} my Carelessness and Tepidity, rather deserved Punishment than a Favour: I scarce knew where I was, much less what I demanded: Whilst I spoke to thee, my Thoughts settled on other Objects, always vain, and I fear sometimes criminal. Oh, let me know thy Greatness, and my Indigence; that will awe me into Respect, this will force me to importune thy Goodness with Fervour and Confidence. ^{study}

Whilst our Saviour went with the Chief of the Synagogue to work one Miracle, on his Way he wrought another. * *And behold a Woman troubled with an Issue of Blood twelve Years, came behind him, and touched the Hem of his Garment. Christ rewarded her Faith and Humility, with a perfect Cure; and the Woman became whole from that Hour.* This

who has been afflicted for

* *Et ecce mulier quæ sanguinis fluxum patiebatur duodecim annis accessit retro, et tetigit fimbriam vestimenti ejus. Matth. ix. 20.*

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This distressed Woman is a lively Picture of an inveterate Sinner, and her Conduct teaches us by what Steps we must recover that Grace, we have lost by our Offences. She had Recourse to Doctors (according to St. *Mark*, Chap. v.) but their Remedies only served to increase her Sufferings, and the Disease; and when she had spent all her Means, she found the Expence unprofitable, and her Evil incurable. *

In vain does a Sinner hope to quiet his Conscience, by human Means, or to obtain Pardon. God alone can call us to Repentance, the sole Balsam of a wounded Conscience: And to obtain it, we must imitate this poor Woman: She has an extreme Confusion, she dares not present herself before our Saviour, she hides herself in the Crowd to draw near unto him, and scarce has the Boldness to touch his Garment. Oh what a Pattern is here of Humility! Notwithstanding she is animated with a strong Confidence; she shall obtain her Desire if she can but touch his Garment. Confidence without Humility is ineffectual, Humility without Confidence is vain, but both together disarm God's Justice, and turn it into Mercy.

Oh God, how many Years has my Soul been sick of a mortal Disease, and how unadvisedly have I begg'd a Cure of Creatures? How can I expect a Remedy from those very Objects that have caused my Misfortune, and cast me into this deplorable Distemper? Creatures may draw me into the Precipice of Sin, but thou alone canst disengage me, I blush at my Infidelities, but confide in thy Goodness: And although I
scarce

* *Erogaverat omnia; nec quidquam profecerat, sed magis deterius habebat.* Marc. v. 26.

scarce dare ask Pardon, when I behold the Greatness of my Ingratitude, I firmly hope it when I consider thy Mercy: Thou wilt not the Death of a Sinner, but his Conversion; not his Damnation, but his Repentance. I repent from the Bottom of my Heart; I detest my former Disorders; I resolve with thy Grace never to abandon thee, but rather to forfeit my Life than thy Favour.

Our Saviour followed the Prince of the Synagogue, and when he was come into the House; * *He said depart: For the Girl is not dead, but sleepeth. And they laugh'd him to scorn.* They understood not our Saviour's Meaning, and so turned his Words into Sport and Raillery. Good God, how many even Christians, make as bold with the Maxims our Saviour has left us in the Gospel? How exactly do they imitate these prophane Maxims, and ridicule those Virtues they will not practise? Humility so much recommended by our Saviour, passes in the World for meanness of Spirit; Sincerity for Simplicity; pardon of Injuries for Cowardice. Notwithstanding, the Opinion of the World cannot repeal God's Commands; And those who laugh at his Precepts, must either repent or hear this fatal *Depart*, and will be forced to weep eternally. *men*

† *When the Multitude was put forth, he entered in, and took her by the Hand, and the Maid arose.* Have you a Mind to be raised to a new Life; retire from the World, from the Noise and Tumult of Affairs, enter into Solitude. The Impulse of *still*

* *Recedite, non est mortua puella, sed dormit; et deridebant eum* Matth. ix. 24.

† *Et cum ejecta esset turba, intravit, et tenuit manum ejus, et surrexit puella, ibid. 25.*

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of Grace is not perceived in the Crowd and Hurry; whilst your Heart is filled with earthly Concerns, there is no Room for God.

Oh dear Saviour, what have we to do with this World, who were made for another? This is not our Dwelling, but a Passage. Why then so much Care to lay up Provision here, without Concern for any hereafter? Why so much Solitude to put in order our Estates for Fear of Surprize, and so little to secure our Souls?

Oh, how foolish are those we call wise? My Concern is to procure Heaven; this is my Business; my only Business; and this shall be my only Care.

The EPISTLE of the 24th Sunday
after PENTECOST.

COLOSSIANS, Chap. i. Ver.

9. We cease not ^{to} praying for you and ^{to beg} desiring, that you may be filled with the Knowledge of his Will, in all Wisdom, and spiritual Understanding.
10. That you may walk worthy of God, in all ^{being fruitful in every} Things pleasing: Enriching in all good Works, and increasing in the Knowledge of God.
11. In all Power strengthened according to the ~~Might of his Glory~~, in all Patience and Longanimity with Joy.
12. Giving Thanks to God and the Father, who has made us worthy ~~unto the Part~~ of the Lot of the Saints in ~~the~~ Light. ^{to be partakers}
13. Who has delivered us from the Power of Darkness, and has translated us into the Kingdom of the Son of his Love. ^{his beloved Son}
14. In whom we have Redemption by his Blood, the Remission of Sins. The
- strengthened with all might, according to the power of his glory*

The MORAL REFLECTION.

THIS great Apostle did not only labour continually for the Conversion of those *Christ* had committed to his Charge, but prayed God with Fervour to pour down his Benediction on his Endeavours, and on those blind Infidels, whose Salvation he so earnestly desired. All those who have care of Souls should follow this Model: It's their Duty not only to instruct their Flock, in all Points that concern Salvation, but they must also beseech and importune God to supply them with his Grace, that those who have stray'd may return from their Errors; and those who have not, may conserve their Innocence to the End. This Zeal, this seraphick Charity of the Apostle gives his Labours so great Success; converted so many Pagans, and of profligate Sinners made them Saints. The Instructions of a Pastor may teach us our Duty; but charitable Prayers oftentimes procure us Grace to comply with it.

The Apostle begged of God that the *Colossians* might * *walk worthy of him, endeavouring to please him in all Things.* To walk worthy of God, we must refer all our Thoughts and Actions to his Glory, and aim at the highest Sanctity. † Our Saviour sets us no other Model of Sanctity but God's: Not that he pretends a Creature can ever arrive to the infinite Sanctity of our Creator; but he shews us that it's the Duty of

* *Ut ambuletis digne Deo per omnia placentes.*
Col. i. 10.

† *Estate ergo vos perfecti, sicut et pater, vester cælestis perfectus est.* Matth. v. 48.

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of Christians to aim at the highest Virtues; to co-operate to the utmost of our Power, with all the Graces God is pleased to give us. *To walk worthy of God*; is in the first Place, to avoid all mortal Sin. And *Secondly*, with Reflection not to commit even Venial. It's to practise a generous and constant Mortification; a Punctuality in all the Duties of our State. It's to declare a constant War against Passions, to make no Peace with those Rebels, till they are overcome: It's to reform our Manners, to hate what *Christ* hated, to embrace what he esteemed: It's to turn all the Occurrences of Life to God's Glory, and even Necessity into Virtue. This Life is subject to a thousand Changes; we cannot be always in the same Situation, but we may *always walk worthy of God*: That is, serve him in what State, or Condition soever are. Adversity follows Prosperity; Sickness, Health; Joy ends in Affliction. If we cannot change this Vicissitude, we may receive it with Submission, and render ourselves happy, by making all Accidents subservient to Virtue, and God's Honour.

Ah my God, have I walk'd worthy of thee one Day, or even one Hour? How many Years of my fleet Life are past? I attend on the Brink of my Grave; what Provision have I made for Eternity? Have I walked like a Disciple of *Jesus Christ*, or of the World? After so many Inspirations, so many serious Reflections, so many Resolutions; am I become more humble? More charitable? More exact? More regular? More mortified? More religious? More Christian? How often have I flattered myself, that I *walk'd worthy of thee*; because I exercised some passing Works of Piety; because I sometimes frequented the Church, and approached thy Holy Table? Though at the same Time wholly bent on the Vanities of this World, I rather eat to my Damnation, than to my Salvation. Disengage

Disengage me, my God, from all those vain Amusements that have hitherto taken up my Thoughts and my Time; that have rendered thy Grace ineffectual, and my Negligence inexcusable. I see my Fault and deplore it; let me never more fall into former Indolence; but touch my Heart so powerfully with thy Grace, that it may break through all Opposition, and walk in the perfect Observance of thy Commandments, to enter into the happy Enjoyment of thy Glory.

In all Power, strengthened according to the Might of his Glory; in all Patience, and Longanimity, with Joy. The Apostle teaches what he had received of his Master, that those who live piously, *persecutionem patientur*, shall never fail to find Enemies; and consequently, they must arm themselves with Patience, to suffer with Sweetness towards those, who persecute them; with Joy, because God polishes their Virtue; with Hope, that he will crown their Sufferings with an eternal Repose, and an incomprehensible Glory.

Its Suffering is the Lot of Saints, and a Favour to Sinners: It perfects those, and calls these to Repentance. All the Saints have been tried in the Furnace of Tribulation, and our Saviour would not be exempted; he drunk up the bitter Chalice before he presented it to his Followers; and took off the Bitterness by his Passion: By Torments he entered into his Glory, and all the Elect must enter Heaven the same Way. But O God, what Proportion between a Moment's Pain, and eternal Reward? Thy Bounty is above Expression: Thy Liberality surpasses our Labours: A short Patience receives a long Felicity, Everlasting in Durance: unalterable; neither subject to Time, or Accidents.

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Spare me not, my God, in this Life, only be merciful to me in the other : Fortify me with thy Grace, that I may not sink under Adversity, but that I may bear it not only with Submission, but even with Chearfulness.

The GOSPEL on the 24th Sunday after
PENTECOST.

MATTH. Chap. xxiv. Ver.

15. Therefore when you shall see the Abomination of Desolation, which was spoken of by Daniel the Prophet, standing in the holy Place, be that readeth, ^{let him} understand.

16. Then ^{let them} they that are in Jewrie, ^{hurry} let them flee to the Mountains :

17. And ^{let him} be that is on the House Top, let him not come down to take any Thing out of his House.

18. And ^{let him} be that is in the Field, let him not go back to take his Coat.

19. And woe to them that are with Child, and that give Suck in those Days.

20. And pray that your Flight ^{be} may not happen in Winter, or on the Sabbath.

21. For there shall be then great Tribulation, such as hath not been from the Beginning of the World until now, ^{neither} nor shall be.

22. And unless those Days had been shortened, ^{these things} no Flesh ~~should~~ be saved : But for the Elect ^{the sake of} those Days shall be shortened.

23. Then if any Man shall say unto you : Behold here is Christ, or there : Do not believe him.

24. For there shall rise false Christs, and false Prophets : And shall shew great Signs, and Wonders, ~~(so that the Elect also (if it be possible) may be induced into Error.)~~

inasmuch as to deceive if it is possible, even the elect 25. Behold

after PENTECOST. 383

25. Behold I have ^{told it to you beforehand} foretold you.

26. If therefore they shall say unto you, behold he is in the Desert: Go ye not out: Behold ^{in the clouds} ~~in the clouds~~ ~~at Place~~, believe it not.

27. For as ^{the} Lightning cometh out of the East, and appeareth even unto the West: So shall also be the Coming of the Son of Man.

28. Wheresoever they shall be ^{there} a Body, ~~thither~~ shall the Eagles also be gathered together.

29. And immediately after the Tribulation of those Days, the Sun shall be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of Heaven shall be moved.

30. And then shall appear the Sign of the Son of Man in Heaven: And then shall all the Tribes of the Earth ^{mourning} ~~be~~ ~~be~~: And they shall see the Son of Man coming in the Clouds of Heaven with ~~much~~ great Power, and Majesty.

31. And he shall send his Angels with a Trumpet, and a ^{loud} ~~great~~ Voice. And they shall gather together his Elect from the four Winds, from the ~~highest~~ ^{farthest} Parts of ^{the} Heaven even to the ~~Ends thereof~~ ^{utmost bounds of} ~~them~~.

32. ^{Now} ~~And~~ of the Fig-tree learn a Parable: When ~~now~~ the Bough thereof is tender, and the Leaves come forth, you know that Summer is nigh.

33. So you also when you shall see these Things, know ye that it is nigh, even at the Doors.

34. Amen, I say to you, that this Generation shall not pass, till all these Things be done.

35. Heaven and Earth shall pass ^{away}, but my Words shall not pass ~~away~~.

The Moral REFLECTION.

OUR blessed Saviour foretels his Apostles, the Destruction of the Temple, which happened forty Years after his Ascension under

Titus

when its branch is now

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Titus Vespasian, and the Ruin of *Jerusalem*, together with that of the Synagogue and the People. This sad Disaster was the just Punishment of their Sins, and principally for the Murder of the *Messias*, so long expected, and so barbarously put to Death, by the Contrivance of the Priests, and Consent of the whole Nation. God gave them forty Years, to enter into themselves; he expected their Repentance with Patience: but their Obstinacy was Proof against all his Goodness, and so drew down upon them divine Vengeance, the greater, because long deferred.

Oh my God, how long have you expected my Return to your Grace, which I have forfeited by my Sins? How long have I refused your pressing Invitations to Repentance? Your frequent Calls to lead a Life worthy of the Religion, your only Son brought from Heaven, and I have the Happiness to profess? Yet like the hard-hearted *Jews*, I have persisted in my Obstinacy; and as much as I am able, * have not once, but often crucified my Saviour by my Disorders: Nay I am more guilty than they, for your Apostle confesses, had they known he was God they would not have crucified him; so that Ignorance might plead in some Measure for their Excuse: But alas, I have not this Pretext: I know he is my God, my Saviour, and have contemned the very Majesty I adore; And consequently, deserve no more Mercy than that unfortunate People, which wanders about the World like accursed *Cain*, as a perpetual Monument of your Justice. But my God, your Grace
has

* *Rursum crucifigentes sibi metipsis filium Dei*, Heb. vi. 6.

has mollified my stubborn Heart; my past Life confounds me, and your Patience raises my Confidence, that you will seal my Pardon: I cast myself at your Feet with bended Knees, a contrite Heart, and a firm Resolution rather to die, than to live in your Disfavour.

The Apostles were curious to know the Time when the Temple was to be destroyed, and the World to End; * *tell us when these Things will happen, and what Sign will announce your coming*: But our Saviour thought not fit to satisfy their Curiosity: The End of the World, and the Day of Judgment, are Secrets God has reserved to himself; yet we know the World will soon end to us, and that the Sentence of our eternal Destiny, will be pronounced at farthest within some Years, and perchance within some Days, and even Moments: This ought to be the Subject of our daily Meditations, of all our Thoughts: We cannot be too careful to provide against a Moment unknown to us, yet on which our *all* depends.

Our Saviour bids us stand on our Guard, *vigilate*, to avoid Surprize. O my Saviour! I will follow thy Advice, and resolve to live in the State I desire to die: Death steals upon me unforeseen: and because I am ignorant when it will come, by the Assistance of thy Grace, I will always be prepared to receive it.

Though our Saviour concealed the Time of the utter Ruin of *Jerusalem*, he gave them a Sign that should precede it, † *when you shall see*
R the

* *Dic nobis quando hæc erunt, et quod signum adventus tui.* Matth. xxiv. 3.

† *Cum videritis abominationem desolationis quæ dicta est a Daniele propheta stantem in loco sancto, qui legit intelligat.* Matth. xxiv. 15.

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the Abomination of Desolation, which was spoken of by Daniel the Prophet, standing in the holy Place he that readeth let him understand. This Prophanation happened in the Time of the Siege, when a Troop of Assassins seized on the Temple, and committed in that holy Place, a thousand Murders and Sacrileges. There is no greater Sign of God's Anger against a Man or Nation, and of a sudden Vengeance, than when he permits Sacrilege and Prophanation of holy Things. It's true, my God, I have not prophaned thy Churches by Murders, as the unfortunate *Jews* did thy Temple: But how often have I approach'd to thy holy Table with a wrankled Heart, and received thy Body and Blood, into a Breast polluted with Crimes, with Enmities, and Hatred: And thus turned the Food of Life, the Source of Grace, into Poison and Sacrilege? I have deserved to feel thy severe Justice, more than those sacrilegious *Jews*, having profaned, not thy Temple, but thyself; but thy sacred Body, and precious Blood. Pardon, I beseech thy Mercy, my Impiety; Revenge thy Honour, and my Crimes, on my Body, my Estate; only spare my Soul, redeemed by thy sacred Blood.

Our Saviour by several Expressions marks the Miseries the *Jews* underwent at the Destruction of their City, and those the Church will undergo in the Reign of *Antichrist*. * *For there shall be then great Tribulation, such as hath not been from the Beginning of the World.* Perchance these Miseries touch us not, because some are past, and

* *Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi usque modo—Surgent enim pseudo-christi et pseudo-prophetae, et dabunt signa magna, Matth. xxiv. 24.*

and others at a great Distance. But at least, God, who is terrible in his Anger, and severe in his Justice, is always present; and therefore fear to offend him, and endeavour to procure Pardon by a sincere Repentance: Remember if he be merciful, he is also just; and if his Mercy raises your Hope, let his Justice awake your Fear.

There shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders. To try his Elect, God has permitted false Prophets in all Ages to rise, and here he cautions us against them; *believe them not.* When thy Church, my God, has spoke, whom thou dost command me to obey, I shut my Ears to all who preach contrary to her Decisions: Let him compose his Exterior to the highest Sanctity, nay, let him work Miracles, I will esteem him an Hypocrite, an Impostor: Thou hast left us such a lively Character of Seducers, that we cannot be mistaken; and if we leave thy Church to embrace their Illusions, we are inexcusable.

* *Immediately after the Tribulation of those Days, the Sun shall be darkened, and the Moon shall not give her Light.* Before our Saviour's second coming, the End of one Misery shall be the Beginning of another: Wars and Seditions will begin the Tragedy; then Plagues, Earthquakes, and Famine will follow; the cruel Persecution of *Antichrist* will succeed; and lastly a general Conflagration will consume all Things. O my God, what Consternation will seize on Men in those Days? What Horror? What Confusion?

R 2

Who

* *Statim autem post tribulationem die um illorum, sol obscurabitur, et luna non dabit lumen suum, Matth. xxiv. 29.*

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Who then shall we esteem happy? Power and Dignities will be of no Defence; Wealth of no Use; nothing will afford Comfort or Assurance, but a good Conscience, but either Innocence or Repentance.

* *And then shall appear the Sign of the Son of Man in Heaven, and then the Tribes of the Earth shall bewail.* The royal Standard of the Cross shall appear more bright than a thousand Suns; the Cross that was once a Scandal to the *Jews*, and a Fable to the *Gentiles*, shall confound the Pride of those, and the Infidelity of these: It shall receive now a Homage, not to the Salvation of the wicked, but to their Damnation: The Infidel will confess it should have been the Object of his Faith, the Libertine the Rule of all his Actions: But alas, this Confession comes too late: The Gate of Mercy is shut; nothing remain but Tears and Lamentations, the last Refuge of the Miserable. Let us weep now whilst Tears are profitable, whilst they disarm Justice, and move God to Mercy; defer them not till the Cross appears in Heaven, for they will only end in Despair; or rather they will always continue, as the Marks of our past Folly, and of our eternal Reprobation.

And he shall send his Angels with a trumpet, and a great Voice, and they shall gather together his Elect from the four Winds, from the highest Parts of Heaven, to the Ends thereof. The Angels will convey the Saints to our Saviour's right Hand, the Devils will draw the wicked to his left; those to receive the final Sentence of their eternal Happiness, these of their eternal Misery.

O my

* *Et tunc parebit signum filii hominis in cælo, et tunc plangent omnes tribus terræ, Matth. xxiv. 30.*

The four and twentieth Sunday 389

O my God, what would a Sinner give for the lowest Place among thy Elect? He forfeited his *sacrifices* Ease and Quiet in this World, and even his Soul to raise a Fortune, and what has he gained, but the sad Privilege to be the more tormented? * Now those virtuous Christians who were condemned for Fools at the World's Tribunal, are esteemed, Wise, and those Sinners who magnified their Wisdom, condemn their Folly. †

Let us spend some Thoughts, dear Christians, on this dreadful Day, and make some Preparation for it; it's in our Power at present to provide a Place, *secure* either on Christ's left Hand, or his right; *but* and it's uncertain how long Providence will allow us this Occasion: It's the worst of Follies to dally when Heaven and Hell lye at Stake, and a Madness to learn the Happiness of the Saints by its Loss, and the Misery of the Damned by Experience. *it will be*

O my God, let this last Trumpet continually sound in my Ears, *arise ye Dead, and come to Judgment*: Let the Prospect of this terrible Judgment appear always before my Eyes, and the two Eternities be present to my Thoughts: Such a dismal Scene on the one Side, will I hope withdraw me from Sin: Such a charming, such a transporting Object on the other, will persuade me to practise those Virtues, thou hast commanded in thy Gospel, and taught me by thy Example: What signifies the Applause of

R 3

Men,

* *Potentes potentior tormenta patientur*, Sap. vi. 7.

† *Nos insensati vitam illorum aestimabamus insaniam*, Sap. v. 4.

Men, if I am pronounc'd Guilty at thy Tribunal? Or their Reproach, if thou dost declare me innocent? By thy Judgment I must stand, or fall: And thrice happy I, if I am of that blessed Company, which thou dost invite to eternal Joy. *Venite benedicti, Come ye Blessed.*

F I N I S.

6 NO 63

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6th Sunday after Pent.

Says the Apostle;

But arise, Thou that sleepest, arise
from the dead, and Christ shall enlighten
thee. Let this summons ^{then} dispel our drowsi-
ness: let it awaken us to renewed exertion
and more fervent desires: signifying
our Redeemer; and let us, trusting to the
assurance which he gives us, that he
will enlighten our souls, - let us pray
that he will influence our wills by
his grace, and subject them wholly
to himself. -

Rev. Mr. [unclear]

Let this recollection then awaken in
us a feeling & a spirit of humility;
let it make us fervent in prayer
& diligent in action - constant in
imploving the inspiring & supporting
aid of the Almighty, & careful in
so employing that aid, that we
may be able to say with St. Paul,
"His grace in me hath not been void."



22 after the heart

Let it be your constant endeavour
then to give to Caesar &c. To the
Civil Power tender that ready &
cheerful obedience which becomes
faithful subjects; to your God offer
that willing sacrifice of your heart
& your affections, that fidelity to his
service, that submission to his law,
which befit the character of
Christians. Implore his grace that
you may be enabled to perform
this double duty. Remember that
if God threatens hell to your infi-
delity, he promises heaven to your
obedience: and ever show by your
conduct that, while you fear his
justice & trust in his mercies, you
can be faithful to his love and
diligent in the performance of
all his commandments.

[Faint, mostly illegible handwritten text in a cursive script, likely from the 17th or 18th century. The text is arranged in approximately 20 horizontal lines across the page.]

